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FOREWORD

Scarcely any introduction is needed for a book that professes to be, as its title—"Crest-jewel of Discrimination" – shows, a masterpiece on Advaita Vedanta, the cardinal tenet of which is: ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः —"Brahman alone is real, the universe is unreal, and the individual soul is no other than the Universal Soul." Being an original production of Śaṅkara's genius, the book combines with a searching analysis of our experience an authoritativeness and a depth of sincerity that at once carry conviction into the heart of its readers. The whole book is instinct with the prophetic vision of a Seer, a man of Realization, and the expression is so lucid and poetical that quite a new life has been breathed into the dry bones of philosophical discussion, and that, too, on the most abstruse subject ever known.

In preparing this edition, which is a reprint in book-form from the *Prabuddha Bhārata*, the translator gratefully acknowledges his indebtedness to the admirable Sanskrit commentary of Swami Keshavacharya of the Munimandal, Kankhal, which along with the Hindi translation would be highly useful to those who want a fuller knowledge of this book.

For facility of reference an Index has been added, and the book, it is hoped, will in its present form be a vade-mecum to all students of Advaita Philosophy.

Mayavati, 1921. M.

PREFACE TO THE SECOND EDITION

In this edition the book has been generally revised, and some improvement has been made as regards printing and other matters. All this, it is hoped, will make the book more acceptable to the public.

Mayavati, 1926.

VIVEKACŪḌĀMAṆI

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।
गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥ १ ॥

1. I bow to Govinda, whose nature is Bliss Supreme, who is the *Sadguru*,[1] who can be known only from the import of all Vedānta, and who is beyond the reach of speech and mind.

['*Viveka*' means discrimination, '*cūḍā*' is crest, and '*maṇi*', jewel. Hence the title means 'Crest-jewel of discrimination'. Just as the jewel on the crest of a diadem is the most conspicuous ornament on a person's body, so the present treatise is a masterpiece among works treating of discrimination between the Real and the unreal.

In this opening stanza salutation is made to God (Govinda), or to the Guru, in his absolute aspect It may be interesting to note that the name of Śaṅkara's Guru was Govindapāda, and the *śloka* is ingeniously composed so as to admit of both interpretations

[1] *Sadguru* --lit the highly qualified preceptor, and may refer either to Śaṅkara's own Guru or to God Himself, who is the Guru of Gurus.]

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थिति-
र्मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ २ ॥

2. For all beings a human birth is difficult to obtain, more so is a male body; rarer than that is Brāhmaṇahood; rarer still is the attachment to the part of Vedic religion;

higher than this is erudition in the scriptures, discrimination between the Self and not-Self, Realization, and continuing in a state of identity with Brahman these come next in order. (This kind of) *mukti* (liberation) is not to be attained except through the well-earned merits of a hundred crore of births.

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

3. These are three things which are rare indeed and are due to the grace of God namely a human birth, the longing for liberation, and the protecting care of a perfected sage.

लब्ध्वा कथञ्चिन्नरजन्म दुर्लभं
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।
यस्त्वात्ममुक्तौ न यतेत मूढधीः
स ह्यात्महा स्वं विनिहन्त्यसद्ग्रहात् ॥ ४ ॥

4. The man who, having by some means obtained a human birth, with a male body[1] and mastery of the Vedas to boot, is foolish enough not to exert himself for self-liberation, verily commits suicide, for he kills himself by clinging to things unreal.

[[1]*A male body*—Because men, in addition to their physical advantages, have always enjoyed certain social advantages as well over women.]

इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति ।
दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥ ५ ॥

5. What greater fool is there than the man who having obtained a rare human body, and a masculine body too, neglects to achieve the real end[1] of this life?

[[1] *The real end etc.* viz. Liberation.]

वदन्तु शास्त्राणि यजन्तु देवान्
कुर्वन्तु कर्माणि भजन्तु देवताः ।
आत्मैक्यबोधेन विनापि मुक्ति-
र्न सिध्यति ब्रह्मशतान्तरेऽपि ॥ ६ ॥

6. Let people quote the scriptures and sacrifice to the gods, let them perform rituals and worship the deities, but there is no liberation without the realization of one's identity with the Ātman, no, not even in the lifetime[1] of a hundred Brahmās put together.

[[1] *Lifetime etc.* That is, an indefinite length of time. One *day* of Brahmā (the Creator) is equivalent to 432 million years of human computation, which is supposed to be the duration of the world.]

अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।
ब्रवीति कर्मणो मुक्तेरहेतुत्वं स्फुटं यतः ॥ ७ ॥

7. There is no hope of immortality by means of riches—such indeed is the declaration of the Vedas. Hence it is clear that works cannot be the cause of liberation.

[The reference is to Yājñavalkya's words to his wife Maitreyi, *Bṛhadāraṇyaka* II. iv 2. Cf. the Vedic dictum, न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः—'Neither by rituals, nor by progeny, nor by riches, but by renunciation alone some attained immortality.']

अतो विमुक्त्यै प्रयतेत विद्वान्
संन्यस्तबाह्यार्थसुखस्पृहः सन् ।
सन्तं महान्तं समुपेत्य देशिकं
तेनोपदिष्टार्थसमाहितात्मा ॥ ८ ॥

8. Therefore the man of learning should strive his best for liberation, having renounced his desire for pleasures from external objects, duly[1] approaching a good and generous preceptor, and fixing his mind on the truth inculcated by him.

[[1] *Duly* That is, according to the prescribed mode (Vide *Muṇḍaka*, I. ii. 12.) The characteristics of a qualified Guru are given later on in *Śloka* (verse) 33.]

उद्धरेदात्मनात्मानं मग्नं संसारवारिधौ ।
योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठया ॥ ९ ॥

9. Having attained the *yogārudha* state,[1] one should recover oneself, immersed in the sea of birth and death, by means of devotion to right discrimination.

[[1] *Yogārudha state* Described in *Gita*, VI. 4 'When one is attached neither to sense-objects nor to actions, and has given up all desires, then he is said to be *yogārudha* or to have ascended the *yoga-path*.']

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।
यत्यतां पण्डितैर्धीरैरात्माभ्यास उपस्थितैः ॥ १० ॥

10. Let the wise and erudite man, having commenced the practice of the realization of the Ātman give up all works[1] and try to cut loose the bonds of birth and death.

[[1]*All works*—All works done with motive, including the good ones prescribed in the scriptures and those that are evil, which men do, prompted by their own nature]

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किंचित्कर्मकोटिभिः ॥ ११ ॥

11. Work leads to purification of the mind, not to perception of the Reality. The realization of Truth is brought about by discrimination and not in the least by ten millions of acts.

[The idea is: That works prescribed by the scriptures, when properly done, cleanse the mind of its impurities Then the Truth flashes of itself.]

सम्यग्विचारतः सिद्धा रज्जुतत्त्वावधारणा ।
भ्रान्तोदितमहासर्पभयदुःखविनाशिनी ॥ १२ ॥

12. By adequate reasoning the conviction of the reality[1] about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind.

[[1]*Reality etc* —That is, that it is a rope and not a snake, for which it was mistaken.]

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तितः ।
न स्नानेन न दानेन प्राणायामशतेन वा ॥ १३ ॥

13. The conviction of the Truth is seen to proceed from reasoning upon the salutary counsel of the wise,[1] and not by bathing in the sacred waters, nor by gifts, nor by a hundred *Prāṇayāmas* (control of the vital force).

[[1]*The wise*—Men of realization.]

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।
उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः ॥ १४ ॥

14. Success depends essentially on a qualified aspirant; time, place and other such means are but auxiliaries in this regard.

[The qualifications will be enumerated in stanzas 16 and 17.]

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ।
समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ १५ ॥

15. Hence the seeker after the Reality of the Ātman should take to reasoning, after duly approaching the Guru, who should be the best of the knowers of Brahman, and an ocean of mercy.

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।
अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ १६ ॥

16. An intelligent and learned man skilled in arguing in favour of the scriptures and in refuting counter-arguments against them—one who has got the above characteristics is the fit recipient of the knowledge of the Ātman.

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।
मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ १७ ॥

17. The man who discriminates between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and who is

longing for liberation, is alone considered qualified to inquire after Brahman.

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ।। १८ ।।

18. Regarding this, sages have spoken of four means of attainment, which alone being present, the devotion to Brahman succeeds, and in the absence of which, it fails.

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।
इहामुत्रफलभोगविरागस्तदनन्तरम् ।
शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ।। १९ ।।

19. First is enumerated discrimination between the Real and the unreal, next comes aversion to the enjoyment of fruits (of one's actions) here and hereafter; (next is) the group of six attributes, viz. calmness and the rest; and (last) is clearly the yearning for liberation.

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ।। २० ।।

20. A firm conviction of the mind to the effect that Brahman is real and the universe unreal, is designated as discrimination (*viveka*) between the Real and the unreal.

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ।। २१ ।।

21. *Vairāgya* or renunciation is the desire to give up all transitory enjoyments (ranging) from those[1] of an (animate) body to those of Brahmāhood (having[2] already known their defects) from observation, instruction and so forth.

[[1]*From those etc*—Brahmā is the highest being in the scale of relative existence The seeker after Freedom has to transcend this scale undetained by enjoyments implying subject-object relation, and realize his Self as Existence-Knowledge-Bliss Absolute

[2]*Having etc*—दर्शनश्रवणादिभिः may also be rendered as, '(the giving up being effected) through all the enjoying organs and faculties']

विरज्य विषयव्राताद्दोषदृष्ट्या मुहुर्मुहुः ।
स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ २२ ॥

22. The resting of the mind steadfastly on its Goal (viz. Brahman) after having detached itself from manifold sense-objects by continually observing their defects, is called *Śama* or calmness.

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।
बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ २३ ॥

23. Turning both kinds[1] of sense-organs away from sense-objects and placing them in their respective centres, is called *Dama* or self-control. The best *Uparati* or self-withdrawal consists in the mind-function ceasing to be affected by external objects.

[[1]*Both kinds etc.*—viz. the organs of knowledge and those of action.]

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ २४ ॥

24. The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called *Titikṣa* or forbearance.

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यवधारणम् ।
सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ २५ ॥

25. Acceptance[1] by firm judgment as true of what the scriptures and the Guru instruct, is called by sages *Śraddhā* or faith, by means of which the Reality is perceived.

[[1]*Acceptance etc* —Not to be confused with what is generally called blind acceptance. The whole mind must attain to that perfect state of assured reliance on the truth of instructions received, without which a whole-hearted, one-pointed practice of those instructions is not possible.]

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।
तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ २६ ॥

26. Not[1] the mere indulgence of thought (in curiosity) but the constant concentration of the intellect (or the affirming faculty) on the ever-pure Brahman, is what is called *Samādhāna* or self-settledness.

[[1]*Not etc.*—That is, not the mere intellectual or philosophical satisfaction in thinking of or studying the Truth. The intellect must be sought to be resolved into the higher activity of concentration on the Truth.]

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ २७ ॥

27. *Mumukṣutā* or yearning for Freedom is the desire to free oneself, by realizing one's true nature, from all bondages from that of egoism to that of the body bondages superimposed by Ignorance.

मन्दमध्यमरूपापि वैराग्येण शमादिना ।
प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ २८ ॥

28. Even though torpid or mediocre, this yearning for Freedom, through the grace of the Guru, may bear fruit (being developed) by means of *Vairāgya* (renunciation), *Śama* (calmness), and so on.

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।
तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ २९ ॥

29. In his case, verily, whose renunciation and yearning for Freedom are intense, calmness and the other practices have (really) their meaning and bear fruit.

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।
मरौ सलिलवत्तत्र शमादेर्भानमात्रता ॥ ३० ॥

30. Where (however) this renunciation and yearning for Freedom are torpid, there calmness and the other practices are as mere appearances,[1] like water in a desert

[[1]*Mere appearances etc.*—That is, they are without any stability and may vanish like the mirage any time. For without burning renunciation and desire for Freedom, the other practices may be swept off by a strong impulse of infatuation or some strong blind attachment.]

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ ३१ ॥

31. Among things conducive to liberation, devotion (Bhakti) alone holds the supreme place. The seeking[1] after one's real nature is designated as devotion.

[[1]*The seeking etc* – This definition is from the Advaita standpoint. Dualists, who substitute Īśvara, the Supreme Lord, for the Ātman or Supreme Self immanent in being, of course define Bhakti othewise. For example, Nārada defines it as सा कस्मैचित् परमप्रेमरूपा—"It is of the nature of extreme love to some Being," and Śāndilya, another authority on the subject, puts it as सा परानुरक्तिरीश्वरे—"It is extreme attachment to Īśvara, the Lord" On reflection it will appear that there is not much difference between the definitions of the two schools.]

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ।
उक्तसाधनसंपन्नस्तत्त्वजिज्ञासुरात्मनः ।
उपसीदेद्गुरुं प्राज्ञं यस्माद्बन्धविमोक्षणम् ॥ ३२ ॥

32. Others maintain that the inquiry into the truth[1] of one's own Self is devotion. The inquirer about the truth of the Ātman who is possessed of the above-mentioned[2] means of attainment should approach a wise preceptor, who confers emancipation from bondage

[[1]*Truth etc.* - This is simply putting the statement of the previous *śloka* in another way, for we *are* the Ātman in reality, though ignorance has veiled the truth from us.

[2]*Above-mentioned* Enumerated in *ślokas* 19 and 31]

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ।
ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।
अहेतुकदयासिन्धुर्बन्धुरानमतां सताम् ॥ ३३ ॥

33. Who is versed in the Vedas, sinless, unsmitten by desire and a knower of Brahman *par excellence*, who has withdrawn himself into Brahman; who is calm, like fire[1] that has consumed its fuel, who is a boundless reservoir of mercy that knows no reason, and a friend of all good people who prostrate themselves before him.

[[1]*Fire etc.*—Cf. *Śvetāśvatara*, VI. 19. The state of mergence in Brahman and the perfect cessation of all activity of the relative plane is meant.

The *śloka* is an adaptation of the language of the Śruti.]

तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः ।
प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ ३४ ॥

34. Worshipping that Guru with devotion, and approaching him, when he is pleased with prostration, humility and service, (he) should ask him what he has got to know:

स्वामिन्नमस्ते नतलोकबन्धो
कारुण्यसिन्धो पतितं भवाब्धौ ।
मामुद्धरात्मीयकटाक्षदृष्ट्या
ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या ॥ ३५ ॥

35. O Master, O friend of those that bow to thee, thou ocean of mercy, I bow to thee; save me, fallen as I am into this sea of birth and death, with a straightforward glance of thine eye, which sheds nectar-like grace supreme.

[The expression abounding in hyperbole, is characteristically Oriental. The meaning is quite plain.]

दुर्वारसंसारदवाग्नितप्तं
दोधूयमानं दुरदृष्टवातैः ।
भीतं प्रपन्नं परिपाहि मृत्योः
शरण्यमन्यद्यदहं न जाने ॥ ३६ ॥

36. Save me from death, afflicted as I am by the unquenchable fire[1] of this world-forest, and shaken violently by the winds of an untoward lot,[2] terrified and (so) seeking refuge in thee, for I do not know of any other man with whom to seek shelter.

[[1]*Fire etc* — The world (*Saṁsāra*) is commonly compared to a wilderness on fire. The physical and mental torments are referred to.

[2]*Untoward lot* —the aggregate of bad deeds done in one's past lives, which bring on the evils of the present life.]

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्णवं जना-
नहेतुनान्यानपि तारयन्तः ॥ ३७ ॥

37. There are good souls, calm and magnanimous, who do good[1] to others as does the spring, and who, having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever.

[[1]*Do good etc.*—That is, unasked, out of their heart's bounty, as the spring infuses new life into animate and inanimate nature, unobserved and unsought. The next *śloka* follows up the idea.]

अयं स्वभावः स्वत एव यत्पर-
श्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेष स्वयमर्ककर्कश-
प्रभाभितप्तामवति क्षितिं किल ॥ ३८ ॥

38. It is the very nature of the magnanimous to move of their own accord towards removing others' troubles. Here, for instance, is the moon who, as everybody knows, voluntarily saves the earth parched by the flaming rays of the sun.

ब्रह्मानन्दरसानुभूतिकलितैः पूतैः सुशीतैर्युतै-
र्युष्मद्वाक्कलशोज्झितैः श्रुतिसुखैर्वाक्यामृतैः सेचय ।
संतप्तं भवतापदावदहनज्वालाभिरेनं प्रभो
धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः स्वीकृताः ॥ ३९ ॥

39. O Lord, with thy nectar-like speech, sweetened by the enjoyment of the elixir-like bliss of Brahman, pure, cooling to a degree, issuing in streams from thy lips as from a pitcher, and delightful to the ear do thou sprinkle me who am tormented by worldly afflictions as by the tongues of a forest-fire. Blessed are those on whom even a passing glance of thy eye lights, accepting them as thine own.

[Stripped of metaphor the *śloka* would mean: Take pity on me and teach me the way out of this world and its afflictions.]

कथं तरेयं भवसिन्धुमेतं
का वा गतिर्मे कतमोऽस्त्युपायः ।

जाने न किञ्चित्कृपयाऽव मां प्रभो
संसारदुःखक्षतिमातनुष्व ॥ ४० ॥

40 How to cross this ocean of phenomenal existence, what is to be my fate, and which[1] of the means should I adopt—as to these I know nothing. Condescend to save me, O Lord, and describe at length how to put an end to the misery of this relative existence.

[[1] *Which etc* - Among the various and often conflicting means prescribed in the Śāstras, which am I to adopt?]

तथा वदन्तं शरणागतं स्वं
संसारदावानलतापतप्तम् ।
निरीक्ष्य कारुण्यरसार्द्रदृष्ट्या
दद्यादभीतिं सहसा महात्मा ॥ ४१ ॥

41. As he speaks thus, tormented by the afflictions of the world—which is like a forest on fire—and seeking his protection, the saint eyes him with a glance softened with pity and spontaneously bids him give up all fear

विद्वान् स तस्मा उपसत्तिमीयुषे
मुमुक्षवे साधु यथोक्तकारिणे ।
प्रशान्तचित्ताय शमान्विताय
तत्त्वोपदेशं कृपयैव कुर्यात् ॥ ४२ ॥

42. To him who[1] has sought his protection, thirsting for liberation, who duly obeys the injunctions of the scriptures, who is of a serene mind, and endowed with

calmness—(to such a one) the sage proceeds to inculcate the truth out of sheer grace.

[This verse is an adaptation of *Mundaka*, I. ii. 13.

[1]*Who etc.*—The adjectives imply that he is a qualified aspirant.]

मा भैष्ट विद्वस्तव नास्त्यपायः
संसारसिन्धोस्तरणेऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं
तमेव मार्गं तव निर्दिशामि ॥ ४३ ॥

43. Fear not, O learned one, there is no death for thee; there *is* a means of crossing this sea of relative existence; that very way by which sages have gone beyond it, I shall inculcate to thee.

अस्त्युपायो महान्कश्चित्संसारभयनाशनः ।
तेन तीर्त्वा भवाम्भोधिं परमानन्दमाप्स्यसि ॥ ४४ ॥

44. There *is* a sovereign means which puts an end to the fear of relative existence; through that thou wilt cross the sea of *Saṁsāra* and attain the supreme bliss.

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।
तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ ४५ ॥

45. Reasoning on the meaning of the Vedānta leads to efficient knowledge,[1] which is immediately followed by the total annihilation of the misery born of relative existence.

[[1]*Efficient knowledge*—The highest knowledge, which consists in the realisation of the identity of the individual soul with Brahman.]

श्रद्धाभक्तिध्यानयोगान्मुमुक्षो-
मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गी. ।
यो वा एतेष्वेव तिष्ठत्यमुष्य
मोक्षोऽविद्याकल्पिताद्देहबन्धात् ॥ ४६ ॥

46 Faith,[1] devotion, and the *yoga* of meditation—these are mentioned by the Śruti as the immediate factors of liberation in the case of a seeker; whoever abides in these gets liberation from the bondage[2] of the body, which is the conjuring of ignorance.

[The reference is to *Kaivalya Upaniṣad*, I. 2

[1]*Faith*—*Śraddhā*, devotion—*Bhakti* These have been defined in *Ślokas* 25, 31, and 32

[2]*Bondage etc* – That is, identification of the Self with the body, which is solely due to ignorance or *Avidyā*]

अज्ञानयोगात्परमात्मनस्तव
ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोर्विवेकोदितबोधवह्नि-
रज्ञानकार्यं प्रदहेत्समूलम् ॥ ४७ ॥

47. It is verily through the touch of ignorance that thou who art the Supreme Self findest thyself under the bondage of the non-Self, whence alone proceeds the round of births and deaths. The fire of knowledge, kindled by the discrimination between these two, burns up the effects of ignorance together with their root.

calmness—(to such a one) the sage proceeds to inculcate the truth out of sheer grace.

[This verse is an adaptation of *Muṇḍaka*, I. ii 13.

[1]*Who etc*—The adjectives imply that he is a qualified aspirant.]

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यो वा एतेष्वेव तिष्ठत्यमुष्य
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शिष्य उवाच ।

कृपया श्रूयतां स्वामिन्प्रश्नोऽयं क्रियते मया ।
यदुत्तरमहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् ॥ ४८ ॥

The disciple said.

48. Condescend to listen, O Master, to the question I am putting (to thee). I shall be gratified to hear a reply to the same from thy lips.

को नाम बन्धः कथमेष आगतः
कथं प्रतिष्ठास्य कथं विमोक्षः ।
कोऽसावनात्मा परमः क आत्मा
तयोर्विवेकः कथमेतदुच्यताम् ॥ ४९ ॥

49. What is bondage, forsooth? How has it come (upon the Self)? How does it continue to exist? How is one freed from it? What is this non-Self? And who is the Supreme Self? And how can one discriminate between them?—Do tell me about all these.

श्रीगुरुरुवाच ।

धन्योऽसि कृतकृत्योऽसि पावित ते कुलं त्वया ।
यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि ॥ ५० ॥

The Guru replied:

50. Blessed art thou! Thou hast achieved thy life's end and hast sanctified thy family, that thou wishest to attain Brahmanhood by getting free from the bondage of ignorance!

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।
बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ ५१ ॥

51. A father has got his sons and others to free him from his debts, but he has got none but himself to remove his bondage.

[In this and the next few *ślokas* the necessity of direct realization is emphasised as the only means of removing ignorance.]

मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।
क्षुधादिकृतदुःख तु विना स्वेन न केनचित् ॥ ५२ ॥

52. Trouble such as that caused by a load on the head can be removed by others, but none but one's own self can put a stop to the pain which is caused by hunger and the like.

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।
आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ ५३ ॥

53. The patient who takes (the proper) diet and medicine is alone seen to recover completely—not through work done by others.

वस्तुस्वरूप स्फुटबोधचक्षुषा
स्वेनैव वेद्यं न तु पण्डितेन ।
चन्द्रस्वरूपं निजचक्षुषैव
ज्ञातव्यमन्यैरवगम्यते किम् ॥ ५४ ॥

54. The true nature of things is to be known *personally*, through the eye of clear illumination, and not through a sage; what the moon exactly is, is to be known with one's own eyes; can others make him know it?

अविद्याकामकर्मादिपाशबन्धं विमोचितुम् ।
कः शक्नुयाद्विनात्मानं कल्पकोटिशतैरपि ॥ ५५ ॥

55. Who but one's own self can get rid of the bondage caused by the fetters of ignorance,[1] desire, action and the like, aye, even in a hundred crore of cycles[2]?

[[1]*Ignorance etc.* Ignorance of our real nature as the blissful Self leads to *desire* which in its turn impels us to *action*, entailing countless sufferings.

[2]*Cycles*- *Kalpa*, the entire duration of the evolved universe. See note on *śloka* 6.]

न योगेन न सांख्येन कर्मणा नो न विद्यया ।
ब्रह्मात्मैकत्वबोधेन मोक्षः सिध्यति नान्यथा ॥ ५६ ॥

56. Neither[1] by Yoga,[2] nor by Sāṅkhya,[3] nor by work,[4] nor by learning, but by the realization of one's identity with Brahman is liberation possible, and by no other means.

[[1]*Neither etc.*—None of these, if practised *mechanically*, will bring on the highest knowledge, the absolute identity of the Jīva and Brahman, which alone, according to Advaita Vedānta, is the supreme way to liberation.

[2]*Yoga*—It may mean Haṭha Yoga which strengthens the body.

[3]*Sāṅkhya*—According to the Sāṅkhya philosophy, liberation is achieved through discrimination between the Puruṣa (Soul) and the Prakṛti (Nature) The Puruṣa is sentient but inactive, and all activity belongs to the Prakṛti, which is non-sentient, yet independent of the

Puruṣa. The Sāṅkhyas also believe in a plurality of souls These are the main differences between the Sāṅkhya and Vedānta philosophies.

[4]*Work*—Work for material ends, such as getting to heaven and so forth, is meant

Compare *Śvetāśvatara*, III 8—"Seeing Him alone one transcends death, there is no other way"]

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।
प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ ५७ ॥

57. The beauty of a guitar's form and the skill of playing on its chords serve merely to please a few persons; they do not suffice to confer sovereignty.

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।
वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥ ५८ ॥

58. Loud speech[1] consisting of a shower of words, the skill in expounding the scriptures, and likewise erudition—these merely bring on a little personal enjoyment to the scholar, but are no good for liberation.

[Book-learning, to the exclusion of realization, is deprecated in this and the following *ślokas*.

[1]*Loud speech*—Speech is divided into four kinds according to its degree of subtlety. *Vaikhari* is the lowest class, and represents articulate speech. Hence, dabbling in mere words is meant.]

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ ५९ ॥

59. The study of the scriptures is useless so long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known.

[Prior to realization, mere book-learning without discrimination an renunciation is useless, since it cannot give us freedom, and to the ma of realization it is all the more so, inasmuch as he has already achieve his life's end]

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।
अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञैस्तत्त्वमात्मनः ॥ ६० ॥

60 The scriptures consisting of many words are a dense forest which merely causes the mind to ramble. Hence men of wisdom should earnestly set about knowing the true nature of the Self.

अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषधं विना ।
किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः ॥ ६१ ॥

61. For one who has been bitten by the serpent of ignorance, the only remedy is the knowledge of Brahman. Of what avail are the Vedas and (other) scriptures, *mantras* (sacred formulae) and medicines to such a one?

न गच्छति विना पानं व्याधिरौषधशब्दतः ।
विनाऽपरोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते ॥ ६२ ॥

62. A disease does not leave off if one simply utters the name of the medicine, without taking it; (similarly) without direct realization one cannot be liberated by the mere utterance of the word Brahman.

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।
ब्रह्मशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ ६३ ॥

63. Without[1] causing the objective universe to vanish and without knowing the truth of the Self, how is one to achieve liberation by the mere utterance of the word Brahman?—It would result merely in an effort of speech.

[[1] *Without etc.*—By realising one's identity with Brahman, the One without a second, in Samādhi, one becomes the pure *Cit* (Knowledge Absolute), and the duality of subject and object vanishes altogether. Short of this, ignorance, which is the cause of all evil, is not destroyed]

अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम् ।
राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ ६४ ॥

64. Without killing one's enemies, and possessing oneself of the splendour of the entire surrounding region, one cannot claim to be an emperor by merely saying, 'I am an emperor'.

आप्तोक्तिं खननं तथोपरिशिलाद्युत्कर्षणं स्वीकृतिं
निक्षेपः समपेक्षते नहि बहिः शब्दैस्तु निर्गच्छति ।
तद्वद्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते
मायाकार्यतिरोहितं स्वममलं तत्त्वं न दुर्युक्तिभिः ॥६५॥

65. As a treasure[1] hidden underground requires (for its extraction) competent instruction, excavation, the removal of stones and other such things lying above it and (finally) grasping, but never comes out by being (merely) called out by name, so the transparent Truth of the Self, which is hidden by Māyā and its effects, is to be attained through the instructions of a knower of Brahman, followed by reflection, meditation and so forth, but not through perverted arguments.

[[1]*Treasure etc.—Nikṣepa.* The idea is: one must undergo the necessary practice.]

तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।
स्वैरेव यत्नः कर्तव्यो रोगादाविव पण्डितैः ॥ ६६ ॥

66. Therefore the wise should, as in the case of disease and the like, personally strive by all the means in their power to be free from the bondage of repeated births and deaths.

यस्त्वयाद्य कृतः प्रश्नो वरीयाञ्छास्त्रविन्मतः ।
सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः ॥ ६७ ॥

67. The question that thou hast asked today is excellent, approved by those versed in the scriptures, aphoristic,[1] pregnant with meaning and fit to be known by the seekers after liberation.

[[1]*Aphoristic*—Terse and pithy.]

शृणुष्वावहितो विद्वन्यन्मया समुदीर्यते ।
तदेतच्छ्रवणात्सद्यो भवबन्धाद्विमोक्ष्यसे ॥ ६८ ॥

68. Listen attentively, O learned one, to what I am going to say. By listening to it thou shalt be instantly free from the bondage of *Saṁsāra*

मोक्षस्य हेतुः प्रथमो निगद्यते
वैराग्यमत्यन्तमनित्यवस्तुषु ।
ततः शमश्चापि दमस्तितिक्षा
न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥ ६९ ॥

69. The first step to liberation is the extreme aversion[1] to all perishable things, then follow calmness, self-control, forbearance, and the utter relinquishment of all work[2] enjoined in the scriptures.

[[1]*Aversion etc*—These four have been defined in *ślokas* 20-24. Cf. *Bṛhadāraṇyaka*, IV iv. 23—शान्तो दान्त उपरतस्तितिक्षुः ।

[2]*All work*—See note on verse 10.]

तत: श्रुतिस्तन्मननं सतत्त्व-
ध्यानं चिरं नित्यनिरन्तरं मुने: ।
ततोऽविकल्पं परमेत्य विद्वा-
निहैव निर्वाणसुखं समृच्छति ॥ ७० ॥

70. Then come hearing,[1] reflection on that, and long, constant and unbroken meditation[2] on the Truth for the *muni*.[3] After that the learned seeker attains the supreme *nirvikalpa* state[4] and realizes the bliss of *nirvāṇa* even in this life.

[Compare *Bṛhadāraṇyaka*, II iv. 5.

[1]*Hearing*—Of the Truth from the lips of the Guru.

[2]*Meditation*—The flowing of the mind in one unbroken stream towards an object.

[3]*Muni*—The man of reflection.

[4]*Nirvikalpa state*—That state of the mind in which there is no distinction between subject and object, all the mental activities are held in suspension, and the aspirant is one with his Ātman. It is a superconscious state, beyond all relativity, which can be *felt* by the fortunate seeker, but cannot be described in words. The utmost that can be said of it is that it is inexpressible Bliss, and Pure Consciousness. *Nirvāṇa*, which literally means "blown out", is another name for this.]

यद्बोद्धव्यं तवेदानीमात्मानात्मविवेचनम् ।
तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥ ७१ ॥

71. Now I am going to tell thee fully about what thou oughtst to know—the discrimination between the Self and the non-Self. Listen to it and decide about it in thy mind.

मज्जास्थिमेदःपलरक्तचर्म-
त्वगाह्वयैर्धातुभिरेभिरन्वितम् ।
पादोरुवक्षोभुजपृष्ठमस्तकै-
रङ्गैरुपाङ्गैरुपयुक्तमेतत् ॥ ७२ ॥

72. Composed of the seven ingredients, viz. marrow, bones, fat, flesh, blood, skin, and cuticle, and consisting of the following limbs and their parts—legs, thighs, the chest, arms, the back, and the head:

अहंममेतिप्रथितं शरीरं
मोहास्पदं स्थूलमितीर्यते बुधैः ।
नभोनभस्वद्दहनाम्बुभूमयः
सूक्ष्माणि भूतानि भवन्ति तानि ॥ ७३ ॥

73. This body, reputed to be the abode of the delusion of 'I and mine', is designated by sages as the gross body. The sky,[1] air, fire, water, and earth are subtle elements. They—

[[1]*The sky etc.*—These are the materials out of which the gross body has been formed. They have got two states—one subtle and the other gross.]

परस्परांशैर्मिलितानि भूत्वा
स्थूलानि च स्थूलशरीरहेतवः ।

मात्रास्तदीया विषया भवन्ति
शब्दादयः पञ्च सुखाय भोक्तुः ॥ ७४ ॥

74. Being united[1] with parts of one another and becoming gross, (they) form the gross body. And their subtle essences[2] form[3] sense-objects—the group of five[4] such as sound, which conduce to the happiness[5] of the experiencer, the individual soul.

[[1]*Being united etc.*—The process is as follows Each of the five elements is divided into two parts One of the two halves is further divided into four parts. Then each gross element is formed by the union of one-half of itself with one-eighth of each of the other four.

[2]*Subtle essences—Tanmātras*

[3]*Form etc.*—by being received by the sense-organs.

[4]*Five etc.*—sound, touch, smell, taste, and sight.

[5]*Happiness etc.*—Happiness includes its opposite, misery.]

य एषु मूढा विषयेषु बद्धा
रागोरुपाशेन सुदुर्दमेन ।
आयान्ति निर्यान्त्यध ऊर्ध्वमुच्चैः
स्वकर्मदूतेन जवेन नीताः ॥ ७५ ॥

75. Those fools who are tied to these sense-objects by the stout cord of attachment, so very difficult to snap, come[1] and depart, up and down, carried amain by the powerful emissary[2] of their past action.

[[1]*Come etc.*—Become subject to birth and death and assume various bodies from those of angels to those of brutes, according to the merits of their work.

[2]*Emissary etc.*—Just as a culprit seizing things not belonging to him is put in fetters and sentenced by the State officer in various ways, so

the Jīva, oblivious of his real nature, through his attachment to sense-objects is subjected to various kinds of misery]

शब्दादिभिः पञ्चभिरेव पञ्च
पञ्चत्वमापुः स्वगुणेन बद्धाः ।
कुरङ्गमातङ्गपतङ्गमीन-
भृङ्गा नरः पञ्चभिरञ्चितः किम् ॥ ७६ ॥

76. The deer, the elephant, the moth, the fish, and the black-bee—these five have died, being tied to one or other of the five senses, viz. sound etc., through their own attachment.[1] What then is in store for man who is attached to all these five!

[[1]*Own attachment*—The word *guṇa* in the text means both 'a rope' and 'a tendency'.]

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।
विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम् ॥ ७७ ॥

77. Sense-objects are even more virulent in their evil effects than the poison of the cobra. Poison kills one who takes it, but those others kill one who even looks[1] at them through the eyes.

[[1]*Looks etc.*—The mention of the eyes here is only typical, and implies the other sense-organs also; contact with the external world by *any* organ is meant.]

विषयाशामहापाशाद्यो विमुक्तः सुदुस्त्यजात् ।
स एव कल्पते मुक्त्यै नान्यः षट्शास्त्रवेद्यपि ॥ ७८ ॥

78. He who is free from the terrible snare of the hankering after sense-objects, so very difficult to get rid of, is alone fit for liberation, and none else—even though he be versed in all the six Śāstras.[1]

[[1]*Six Śāstras*—The six schools of Indian philosophy. Mere book-learning without the heart's yearning for emancipation does not produce any effect]

आपातवैराग्यवतो मुमुक्षून्
भवाब्धिपारं प्रतियातुमुद्यतान् ।
आशाग्रहो मज्जयतेऽन्तराले
निगृह्य कण्ठे विनिवर्त्य वेगात् ॥ ७९ ॥

79. The shark of hankering catches by the throat those seekers after liberation who have got only an apparent dispassion (*vairāgya*) and are trying to cross the ocean of *Saṁsāra* (relative existence), and violently snatching[1] them away, drowns them half-way.

[[1]*Snatching etc.*—From the pursuit of the knowledge of Brahman]

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।
स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः ॥ ८० ॥

80. He who has killed the shark known as sense-object with the sword of mature dispassion, crosses the ocean of *Saṁsāra*, free from all obstacles.

विषमविषयमार्गैर्गच्छतोऽनच्छबुद्धेः
प्रतिपदमभियातो मृत्युरप्येष विद्धि ।

हितसुजनगुरूक्त्या गच्छतः स्वस्य युक्त्या
प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ ८१ ॥

81. Know that death quickly overtakes the stupid man who walks along the dreadful ways of sense-pleasure; whereas one who walks in accordance with the instructions of a well-wishing and worthy Guru, as also with his own reasoning, achieves his end—know this to be true.

मोक्षस्य कांक्षा यदि वै तवास्ति
त्यजातिदूराद्विषयान्विषं यथा ।
पीयूषवत्तोषदयाक्षमार्जव-
प्रशान्तिदान्तीर्भज नित्यमादरात् ॥ ८२ ॥

82. If indeed thou hast a craving for liberation, shun sense-objects from a good distance as thou wouldst do poison, and always cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straight-forwardness, calmness, and self-control.

अनुक्षणं यत्परिहृत्य कृत्य-
मनाद्यविद्याकृतबन्धमोक्षणम् ।
देहः परार्थोऽयममुष्य पोषणे
यः सज्जते स स्वमनेन हन्ति ॥ ८३ ॥

83. Whoever leaves aside what should always be attempted, viz. emancipation from the bondage of ignorance without beginning, and passionately seeks to nourish this body, which is an object for others[1] to enjoy, commits suicide thereby.

[[1] *For others etc* —To be eaten perchance by dogs and vultures after death]

शरीरपोषणार्थी सन् य आत्मानं दिदृक्षति ।
ग्राहं दारुधिया धृत्वा नदीं तर्तुं स गच्छति ॥ ८४ ॥

84. Whoever seeks to realise the Self by devoting himself to the nourishment of the body, proceeds to cross a river by catching hold of a crocodile, mistaking it for a log.

मोह एव महामृत्युर्मुमुक्षोर्वपुरादिषु ।
मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥ ८५ ॥

85. So for a seeker after liberation the infatuation[1] over things like the body is a dire death. He who has thoroughly conquered this deserves the state of freedom.

[[1] *Infatuation*—That he is the body etc , or that the body etc are his]

मोहं जहि महामृत्युं देहदारसुतादिषु ।
यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥ ८६ ॥

86. Conquer the dire death of infatuation over thy body, wife, children, etc.—conquering which the sages reach that Supreme State[1] of Viṣṇu.

[[1] *Supreme State etc* —From *Ṛg-Veda*, I. xxii. 20-21.]

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंकुलम् ।
पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः ॥ ८७ ॥

87. This gross body is to be deprecated for it consists of the skin, flesh, blood, arteries and veins, fat, marrow and bones, and is full of other offensive things.

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।
समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।
अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ ८८ ॥

88. The gross body is produced by one's past actions out of the gross elements formed by the union[1] of the subtle elements with each other, and is the medium of experience for the soul That is its waking state in which it perceives gross objects.

[[1] *The union etc —Pañcīkaraṇa* See note 1 on *śloka* 74]

बाह्येन्द्रियैः स्थूलपदार्थसेवां
स्रक्चन्दनस्त्र्यादिविचित्ररूपाम् ।
करोति जीवः स्वयमेतदात्मना
तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥ ८९ ॥

89. Identifying itself with this form, the individual soul, though separate, enjoys gross objects, such as garlands and sandal-paste, by means of the external organs. Hence this body has its fullest play in the waking state.

सर्वोऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।
विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः ॥ ९० ॥

90. Know this gross body to be like a house to the householder, on which rests man's entire dealing with the external world.

स्थूलस्य सम्भवजरामरणानि धर्माः
स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।
वर्णाश्रमादिनियमा बहुधाऽमयाः स्युः
पूजावमानबहुमानमुखा विशेषाः ॥ ९१ ॥

91. Birth, decay and death are the various characteristics of the gross body, as also stoutness etc.; childhood etc., are its different conditions; it has got various restrictions regarding castes[1] and orders of life[2]; it is subject to various diseases, and meets with different kinds of treatment, such as worship, insult and high honours.

[[1]*Castes*—Brāhmana etc.
[2]*Orders of life*—The student life, married life, etc]

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि
घ्राणं च जिह्वा विषयावबोधनात् ।
वाक्पाणिपादा गुदमप्युपस्थः
कर्मेन्द्रियाणि प्रवणेन कर्मसु ॥ ९२ ॥

92. The ears, skin, eyes, nose, and tongue are organs of knowledge, for they help us to cognise objects; the vocal organs, hands, legs, etc. are organs of action, owing to their tendency to work.

निगद्यतेऽन्तःकरणं मनोधी-
रहंकृतिश्चित्तमिति स्ववृत्तिभिः ।
मनस्तु संकल्पविकल्पनादिभि-
र्बुद्धिः पदार्थाध्यवसायधर्मतः ॥ ९३ ॥

2

अत्राभिमानादहमित्यहंकृतिः ।
स्वार्थानुसन्धानगुणेन चित्तम् ॥ ९४ ॥

93-94. The inner organ (*antaḥkaraṇa*) is called *manas*, *buddhi*, ego or *citta*, according to their respective functions: *Manas*, from its considering the pros and cons of a thing; *Buddhi*, from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and *Citta*, from its function of remembering things it is interested in.

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः ।
स्वयमेव वृत्तिभेदाद्विकृतिभेदात्सुवर्णसलिलादिवत् ॥९५॥

95. One and the same Prāṇa (vital force) becomes *Prāṇa*, *Apāna*, *Vyāna*, *Udāna* , and *Samāna* according to their diversity of functions and modifications, like gold,[1] water, etc.

[[1]*Like gold etc.*—Just as the same gold is fashioned into various ornaments, and as water takes the form of foam, waves, etc.]

वागादि पञ्च श्रवणादि पञ्च
प्राणादि पञ्चाभ्रमुखानि पञ्च ।
बुद्ध्याद्यविद्यापि च कामकर्मणी
पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ ९६ ॥

96. The five organs of action such as speech, the five organs of knowledge such as the ear, the group of five *Prāṇas* the five elements ending with the ether, together with *buddhi* and the rest as also nescience,[1] desire and

action—these eight "cities" make up what is called the subtle body.

[[1]*Nescience etc* —See note on *śloka* 55.]

इदं शरीरं शृणु सूक्ष्मसंज्ञितं
लिङ्गं त्वपञ्चीकृतभूतसम्भवम् ।
सवासनं कर्मफलानुभावकं
स्वाज्ञानतोऽनादिरुपाधिरात्मनः ॥ ९७ ॥

97. Listen—this subtle body, called also the *Linga* body, is produced out of the elements before their subdividing and combining with each other, is possessed of latent impressions and causes[1] the soul to experience the fruits of its past actions.[2] It is a beginningless superimposition on the soul brought on by its own ignorance.

[[1]*Causes etc* —This explains the word *Linga* revealer of what is latent.

[2]*Past actions*—That are latent in the subtle body.]

स्वप्नो भवत्यस्य विभक्त्यवस्था
स्वमात्रशेषेण विभाति यत्र ।
स्वप्ने तु बुद्धिः स्वयमेव जाग्र-
त्कालीननानाविधवासनाभिः ॥ ९८ ॥
कर्त्रादिभावं प्रतिपद्य राजते
यत्र स्वयं भाति ह्ययं परात्मा ।
धीमात्रकोपाधिरशेषसाक्षी
न लिप्यते तत्कृतकर्मलेशैः ।

यस्मादसङ्गस्तत एव कर्मभि-
र्न लिप्यते किञ्चिदुपाधिना कृतैः ॥ ९९ ॥

98-99. Dream is a state of the soul distinct from the waking state, where it shines by itself. In dreams *buddhi*,[1] by itself,[2] takes on[3] the role of the agent and the like, owing to various latent impressions of the waking state, while the supreme Ātman shines in Its own glory—with *buddhi* as Its only superimposition, the witness of everything, and is not touched by the least work that *buddhi* does. As It is wholly unattached, It is not touched by any work that Its superimpositions may perform.

[[1]*Buddhi*—Here stands for the *antaḥkaraṇa*, the "inner organ" or mind.

[2]*By itself*—Independently of the objective world.

[3]*Takes on etc*—The Ātman is the one intelligent principle, and whatever *buddhi* does, it does borrowing the light of the Ātman.]

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।
वास्यादिकमिव तक्ष्णस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ १०० ॥

100. This subtle body is the instrument for all activities of the Ātman, who is Knowledge Absolute, like the adze and other tools of a carpenter. Therefore this Ātman is perfectly unattached.

अन्धत्वमन्दत्वपटुत्वधर्माः
सौगुण्यवैगुण्यवशाद्धि चक्षुषः ।
वाधिर्यमूकत्वमुखास्तथैव
श्रोत्रादिधर्मा न तु वेत्तुरात्मनः ॥ १०१ ॥

101. Blindness, weakness, and sharpness are conditions of the eye, due merely to its fitness or defectiveness; so are deafness, dumbness, etc. of the ear and so forth—but never of the Ātman, the Knower.

उच्छ्वासनिःश्वासविजृम्भणक्षु-
त्प्रस्यन्दनाद्युत्क्रमणादिकाः क्रियाः ।
प्राणादिकर्माणि वदन्ति तज्ज्ञाः
प्राणस्य धर्मावशनापिपासे ॥ १०२ ॥

102. Inhalation and exhalation, yawning, sneezing, secretion, leaving this body, etc., are called by experts functions of Prāṇa and the rest, while hunger and thirst are characteristics of Prāṇa proper.

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।
अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ १०३ ॥

103. The inner organ (mind) has its seat in the organs such as the eye, as well as in the body, identifying with them and endued with a reflection of the Ātman.

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।
सत्त्वादिगुणयोगेन चावस्थात्रयमश्नुते ॥ १०४ ॥

104. Know that it is egoism which, identifying itself with the body, becomes the doer or experiencer, and in conjunction with the *guṇas*[1] such as the *sattva*, assumes the three different states.[2]

[[1]*Guṇas*—The three component factors of Prakṛti.
[2]*Different states*—Those of waking etc.]

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।
सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥ १०५ ॥

105. When sense-objects are favourable it becomes happy, and it becomes miserable when the case is contrary. So happiness and misery are characteristics of egoism, and not of the ever-blissful Ātman.

आत्मार्थत्वेन हि प्रेयान्विषयो न स्वतः प्रियः ।
स्वत एव हि सर्वेषामात्मा प्रियतमो यतः
तत आत्मा सदानन्दो नास्य दुःखं कदाचन ॥ १०६ ॥

106. Sense-objects are pleasurable only as dependent on the Ātman manifesting through them, and not independently, because the Ātman is by Its very nature the most beloved of all. Therefore the Ātmán is ever blissful, and never suffers misery.

[*Vide Bṛhadāraṇyaka*, II. iv.—Yājñavalkya's teaching to his wife Maitreyī.]

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।
श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ १०७ ॥

107. That in profound sleep we experience the bliss of the Ātman independent of sense-objects, is clearly attested[1] by the Śruti,[2] direct perception, tradition, and inference.

[[1]*Is clearly attested—Jāgrati*, which is a plural verb.

[2]*Śruti— Chhāndogya, Bṛhadāraṇyaka, Kauṣītaki*, and other Upaniṣads.]

अव्यक्तनाम्नी परमेशशक्ति-
रनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥ १०८ ॥

108. Avidyā (Nescience) or Māyā, called also the Undifferentiated,[1] is the power[2] of the Lord. She is without beginning, is made up of the three *guṇas* and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects She produces. It is She who brings forth this whole universe.

[[1]*The Undifferentiated*—The perfectly balanced state of the three *guṇas*, where there is no manifested universe. When this balance is disturbed, then evolution begins.

[2]*Power etc*—This distinguishes the Vedāntic conception of Māyā from the Sānkhya view of Prakṛti, which they call insentient and at the same time independent.]

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ १०९ ॥

109. She is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in words.

शुद्धाद्वयब्रह्मविबोधनाश्या
सर्पभ्रमो रज्जुविवेकतो यथा ।
रजस्तमःसत्त्वमिति प्रसिद्धा
गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ ११० ॥

110. Māyā can be destroyed by the realization of the pure Brahman, the one without a second, just as the mistaken idea of a snake is removed by the discrimination of the rope. She has her *guṇas* as *rajas*, *tamas*, and *sattva*, named after their respective functions.

विक्षेपशक्ती रजसः क्रियात्मिका
यतः प्रवृत्तिः प्रसृता पुराणी ।
रागादयोऽस्याः प्रभवन्ति नित्यं
दुःखादयो ये मनसो विकाराः ॥ १११ ॥

111. *Rajas* has its *Vikṣepa-Śakti*[1] or projecting power, which is of the nature of an activity, and from which this primeval flow[2] of activity has emanated. From this also, mental modifications such as attachment and grief are continually produced.

[[1] *Vikṣepa-Śakti*—That power which at once projects a new form when once the real nature of a thing has been veiled by the *Āvaraṇa-Śakti*, mentioned later in *śloka* 113.

[2] *Primeval flow etc.*—That is, the phenomenal world, alternately evolving and going back into an involved state. Cf. *Gītā*, XV. 4.]

कामः क्रोधो लोभदम्भाद्यसूया-
हंकारेर्ष्यामत्सराद्यास्तु घोराः ।

धर्मा एते राजसाः पुम्प्रवृत्ति-
र्यस्मादेषा तद्रजो बन्धहेतुः ॥ ११२ ॥

112. Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy, etc.—these are the dire attributes of *rajas*, from which the worldly tendency of man is produced. Therefore *rajas* is a cause of bondage.

एषाऽऽवृतिर्नाम तमोगुणस्य
शक्तिर्यया वस्त्ववभासतेऽन्यथा ।
सैषा निदानं पुरुषस्य संसृते-
र्विक्षेपशक्तेः प्रवणस्य हेतुः ॥ ११३ ॥

113. *Āvṛti* or the veiling power is the power of *tamas*, which makes things appear other than what they are. It is this that causes man's repeated transmigrations, and starts the action of the projecting power (*Vikṣepa*).

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्-
व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।
भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्
हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः
॥ ११४ ॥

114. Even wise and learned men and men who are clever and adept in the vision of the exceedingly subtle Ātman, are overpowered by *tamas* and do not understand the Ātman, even though clearly explained in various ways. What is simply superimposed by delusion, they consider

as true, and attach themselves to its effects. Alas! How powerful is the great *Āvṛti-Śakti* of dreadful *tamas*!

अभावना वा विपरीतभावनाऽ-
संभावना विप्रतिपत्तिरस्याः ।
संसर्गयुक्तं न विमुञ्चति ध्रुवं
विक्षेपशक्तिः क्षपयत्यजस्रम् ॥ ११५ ॥

115. Absence of the right judgment, or contrary judgment, want of definite belief[1] and doubt—these certainly never desert one who has any connection with this veiling power, and then the projecting power gives ceaseless trouble.

[[1]*Definite belief*—In the existence of a thing, even though there may be a vague notion of it.]

अज्ञानमालस्यजडत्वनिद्रा-
प्रमादमूढत्वमुखास्तमोगुणाः ।
एतैः प्रयुक्तो नहि वेत्ति किंचि-
न्निद्रालुवत्स्तम्भवदेव तिष्ठति ॥ ११६ ॥

116. Ignorance, lassitude, dullness, sleep, inadvertence, stupidity, etc. are attributes of *tamas*. One tied to these does not comprehend anything, but remains like one asleep or like a stock or stone.[1]

[[1]*Stock or stone*—Lit. pillar.]

सत्त्वं विशुद्धं जलवत्तथापि
ताभ्यां मिलित्वा सरणाय कल्पते ।

यत्रात्मबिम्बः प्रतिबिम्बितः सन्
प्रकाशयत्यर्क इवाखिलं जडम् ॥ ११७ ॥

117. Pure *sattva* is (clear) like water, yet in conjunction with *rajas* and *tamas* it makes for transmigration. The reality of the Ātman becomes reflected in *sattva* and like the sun reveals the entire world of matter.

मिश्रस्य सत्त्वस्य भवन्ति धर्मा-
स्त्वमानिताद्या नियमा यमाद्याः ।
श्रद्धा च भक्तिश्च मुमुक्षुता च
दैवी च सम्पत्तिरसन्निवृत्तिः ॥ ११८ ॥

118. The traits of mixed *sattva* are an utter absence[1] of pride etc., and *Niyama*,[2] *Yama*,[3] etc., as well as faith, devotion, yearning for liberation, the divine tendencies[4] and turning away from the unreal.

[[1]*Absence etc*—The reference is to the higher attributes enumerated in the *Bhagavad-Gītā*, XIII. 8-12.

[2]*Niyama*—Purity, contentment, etc

[3]*Yama*—Non-killing, truthfulness, etc Vide Patañjali's *Yoga Aphorisms*, III. 30 and 32

[4]*Divine tendencies*—The reference is to the opening *ślokas* of *Gītā*, XVI.]

विशुद्धसत्त्वस्य गुणाः प्रसादः
स्वात्मानुभूतिः परमा प्रशान्तिः ।
तृप्तिः प्रहर्षः परमात्मनिष्ठा
यया सदानन्दरसं समृच्छति ॥ ११९ ॥

119. The traits of pure *sattva*[1] are cheerfulness, the realization of one's own Self, supreme peace, contentment, bliss, and steady devotion to the Ātman, by which the aspirant enjoys bliss everlasting.

[[1]*Pure Sattva—Sattva* unmixed with *rajas* and *tamas.*]

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं
तत्कारणं नाम शरीरमात्मनः ।
सुषुप्तिरेतस्य विभक्त्यवस्था
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ १२० ॥

120. This Undifferentiated,[1] spoken of as the compound of the three *guṇas*, is the causal body of the soul.[2] Profound sleep is its special state, in which the functions of the mind and all its organs are suspended.[3]

[[1]*Undifferentiated*—Mentioned in *ślokas* 108 and following.

[2]*Soul*—Identifying itself through ignorance with this or the other two bodies

[3]*Suspended*—Not in perfect knowledge, as in *Samādhi*, but in ignorance. This is the differentia between these two states.]

सर्वप्रकारप्रमितिप्रशान्ति-
र्बीजात्मनावस्थितिरेव बुद्धेः ।
सुषुप्तिरेतस्य किल प्रतीतिः
किंचिन्न वेद्मीति जगत्प्रसिद्धेः ॥ १२१ ॥

121. Profound sleep is the cessation of all kinds[1] of perception, in which the mind remains in a subtle, seed-like form. The test of this is the universal verdict,[2] "I did not know anything then".

[[1]*All kinds etc.*—Including remembrance and delusion.

[2]*Universal verdict etc.*—This negative *remembrance* proves the continuity of the mind even in the *suṣupti* state]

देहेन्द्रियप्राणमनोऽहमादयः
सर्वे विकारा विषयाः सुखादयः ।
व्योमादिभूतान्यखिलं च विश्व-
मव्यक्तपर्यन्तमिदं ह्यनात्मा ॥ १२२ ॥

122. The body, organs, *Prāṇas*, *Manas*, egoism, etc., all modifications, the sense-objects, pleasure, and the rest, the gross elements such as the ether, in fact, the whole universe, up to the Undifferentiated—all this is the non-Self.

[This and the next *śloka* set forth what we are to avoid identifying ourselves with We are the Pure Self, eternally free from all duality]

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।
असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम्
॥ १२३ ॥

123. From *Mahat*[1] down to the gross body everything is the effect of Māyā: These and Māyā itself know thou to be the non-Self, and therefore unreal like the mirage in a desert.

[[1]*Mahat*—Cosmic Intelligence. It is the first to proceed from the Prakrti or Māyā For the hierarchy vide *Kaṭha*, I. iii. 10-11.]

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।
यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥ १२४ ॥

124. Now I am going to tell thee of the real nature of the Supreme Self, realizing which man is freed from bondage and attains liberation.[1]

[[1]*Liberation—Kaivalya* literally means extreme aloofness]

अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।
अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ १२५ ॥

125. There is some Absolute Entity, the eternal substratum of the consciousness of egoism, the witness of the three states, and distinct from the five sheaths[1] or coverings:

[[1]*Five sheaths etc* —Consisting respectively of *Anna* (matter), Prāna (force), *Manas* (mind), *Vijñāna* (knowledge) and *Ānanda* (Bliss) The first comprises this body of ours, the next three make up the subtle body (*Sūkṣma Śarīra*), and the last the causal body (*Kāraṇa-Śarīra*) The Ātman referred to in this *śloka* is beyond them all. These *kośas* will be dealt with later on]

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ १२६ ॥

126 Which knows everything that happens in the waking state, in dream, and in profound sleep; which is aware of the presence or absence of the mind and its functions, and which is the background of the notion of egoism.—This is that.

[This *śloka* gives the purport of such Śruti passages as *Kena*, I 6 and *Bṛhadāraṇyaka*, III. iv 2]

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।
यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ १२७ ॥

127. Which Itself sees all, but which no one beholds, which illumines the intellect etc., but which they cannot illumine.—This is that.

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।
आभारूपमिदं सर्वं यं भान्तमनुभात्ययम् ॥ १२८ ॥

128. By which[1] this universe is pervaded, but which nothing pervades, which shining,[2] all this (universe) shines as Its reflection.—This is That.

[[1]*By which, etc.*—Compare *Chhāndogya*, III xi. 6, and *Gītā*, X. 42.

[2]*Which shining etc.*—A reproduction of the sense of the celebrated verse occurring in *Katha*, II. v 15, *Muṇḍaka*, II. ii 10, and *Śvetāśvatara*, VI. 14.]

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।
विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥ १२९ ॥

129. By whose very presence the body, the organs, mind and intellect keep to their respective spheres of action, like servants!

अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।
वेद्यन्ते घटवद् येन नित्यबोधस्वरूपिणा ॥ १३० ॥

130. By which everything from egoism down to the body, the sense-objects, and pleasure etc., is known as palpably as a jar—for It is the essence of Eternal Knowledge!

[Compare *Bṛhadāraṇyaka*, IV. iii. 23.]

एषोऽन्तरात्मा पुरुषः पुराणो
निरन्तराखण्डसुखानुभूतिः ।
सदैकरूपः प्रतिबोधमात्रो
येनेषिता वागसवश्चरन्ति ॥ १३१ ॥

131. This is the innermost Self,[1] the primeval Puruṣa (Being), whose essence is the constant realization of infinite Bliss, which is ever the same, yet reflecting[2] through the different mental modifications, and commanded[3] by which the organs and *Prāṇas* perform their functions.

[[1]*Innermost Self*—Vide *Bṛhadāraṇyaka*, III iv. and elsewhere

[2]*Reflecting etc.*—Compare *Kena*, II. 12

[3]*Commanded etc.*—See the opening *śloka* of the same Upaniṣad and the reply given to it later on.]

अत्रैव सत्त्वात्मनि धीगुहाया-
मव्याकृताकाश उशत्प्रकाशः ।
आकाश उच्चै रविवत्प्रकाशते
स्वतेजसा विश्वमिदं प्रकाशयन् ॥ १३२ ॥

132. In this very body, in the mind full of *sattva*, in the secret chamber of the intellect, in the *Ākāśa* known as the Unmanifested, the Ātman, of charming splendour, shines like the sun aloft, manifesting this universe through Its own effulgence.

[This *śloka* gives a hint as to where to look for the Ātman First of all there is the gross body; within this there is the mind or "inner organ", of which *buddhi* or intelligence, characterised by determination, is the most developed form; within *buddhi* again and pervading it, is the causal body known as the Unmanifested. We must seek the Ātman

within this The idea is that the Ātman transcends all the three bodies, in fact the whole sphere of duality and materiality. The word "*Ākāśa*" often occurs in the Śruti in the sense of the Ātman or Brahman. The *Vedānta Sūtras* (I i. 22) discusses the question and decides in favour of this meaning]

ज्ञाता मनोऽहंकृतिविक्रियाणां
देहेन्द्रियप्राणकृतक्रियाणाम् ।
अयोऽग्निवत्ताननुवर्तमानो
न चेष्टते नो विकरोति किञ्चन ॥ १३३ ॥

133. The Knower of the modifications of mind and egoism, and of the activities of the body, the organs and *Prāṇas*, apparently taking their forms, like the fire[1] in a ball of iron; It neither acts nor is subject to change in the least.

[[1] *Like the fire etc*—Just as fire has no form of its own, but seems to take on the form of the iron ball which it turns red-hot, so the Ātman, though without form, seems to appear as *buddhi* and so forth.

Compare *Katha*, II ii. 9.]

न जायते नो म्रियते न वर्धते
न क्षीयते नो विकरोति नित्यः ।
विलीयमानेऽपि वपुष्यमुष्मि-
न्न लीयते कुम्भ इवाम्बरं स्वयम् ॥ १३४ ॥

134. It is neither born nor dies, It neither grows nor decays, nor does It undergo any change, being eternal. It does not cease to exist even when this body is destroyed, like the sky in a jar (after it is broken), for It is independent.

[This *śloka* refers to the states, enumerated by Yāska, which overtake every being, viz. birth, existence, development, maturity, decay, and death. The Ātman is above all change.]

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ १३५ ॥

135. The Supreme Self, different from the Prakṛti[1] and its modifications, of the essence of Pure Knowledge, and Absolute, directly manifests this entire gross and subtle universe,[2] in the waking and other states, as the substratum of the persistent sense of egoism, and manifests Itself as the Witness of the *buddhi*,[3] the determinative faculty.

[[1]*Prakṛti*—The Mother of the entire manifested universe.

[2]*Gross and subtle universe*—The world of matter and thought.

[3]*Witness of the buddhi*—All actions that we seem to be doing are really done by the *buddhi*, while the Self ever stands aloof, the only Absolute Entity.]

नियमितमनसामुं त्वं स्वमात्मानमात्म-
न्ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।
जनिमरणतरंगापारसंसारसिन्धुं
प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥ १३६ ॥

136. By means of a regulated mind and the purified intellect (*buddhi*), realize directly thy own Self in the body so as to identify thyself with It,[1] cross the boundless ocean

of *Saṁsāra* whose waves are birth and death, and firmly established[2] in Brahman as thy own essence, be blessed.

[[1]*With It*—Instead of with the gross, subtle, and causal bodies.

[2]*Established etc*—By our very nature we are ever identified with Brahman, but through ignorance we think we are limited and so forth.]

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः
प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।
येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या
पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥१३७॥

137. Identifying the Self with this non-Self—this is the bondage of man, which is due to his ignorance, and brings in its train the miseries of birth and death. It is through this that one considers this evanescent body as real, and identifying oneself with it, nourishes, bathes,[1] and preserves it by means of (agreeable) sense-objects,[2] by which he becomes bound as the caterpillar by the threads of its cocoon.

[[1]*Bathes*—Keeps clean and tidy.

[2]*Sense-objects etc.*—He runs after sense-pleasures, thinking that will conduce to the well-being of the body, but these in turn throw him into a terrible bondage, and he has to abjure them wholly to attain his freedom, as the caterpillar has to cut through its cocoon.]

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद्वै स्फुरति भुजगे रज्जुधिषणा ।
ततोऽनर्थव्रातो निपतति समादातुरधिक-
स्ततो योऽसद्ग्राहः स हि भवति बन्धः
शृणु सखे ॥ १३८ ॥

138. One who is overpowered by ignorance mistakes a thing for what it is not: It is the absence of discrimination[1] that causes one to mistake a snake for a rope, and great dangers overtake him when he seizes it through that wrong notion. Hence, listen, my friend, it is the mistaking of transitory things as real that constitutes bondage.

[[1]*Discrimination*—Between what is real (viz. the Self) and what is not real (viz. the phenomenal world).]

अखण्डनित्याद्वयबोधशक्त्या
स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा
तमोमयी राहुरिवार्कबिम्बम् ॥ १३९ ॥

139. This veiling power (*Āvṛti*), which preponderates in ignorance, covers the Self, whose glories are infinite and which manifests Itself through the power of knowledge, indivisible, eternal, and one without a second—as Rāhu[1] does the orb of the sun.

[[1]*As Rāhu etc.*—The reference is to the solar eclipse. In Indian mythology the sun is supposed to be periodically overpowered by a demon named Rāhu.]

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमा-
ननात्मानं मोहादहमिति शरीरं कलयति ।
ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः
परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥१४०॥

140. When his own Self, endowed with the purest splendour, is hidden from view, a man through ignorance

falsely identifies himself with this body, which is the n Self. And then the great power of *rajas* called the proje ing power[1] sorely afflicts him through the binding fett of lust, anger, etc.

[[1]*Projecting power*—See note 1 on *śloka* 111.]

महामोहग्राहग्रसनगलितात्मावगमनो
धियो नानावस्थां स्वयमभिनयंस्तद्गुणतया ।
अपारे संसारे विषयविषपूरे जलनिधौ
निमज्योन्मज्यायं भ्रमति कुमतिः कुत्सितगतिः
॥ १४१

141. The man of perverted intellect, having his S knowledge swallowed up by the shark of utter ignoran himself imitates[1] the various states of the intellect (*budd* as that is Its superimposed attribute, and drifts up a down[2] in this boundless ocean of *Saṁsāra*[3] which is full the poison of sense-enjoyment, now sinking, now rising a miserable fate indeed!

[[1]*Himself imitates etc.*—The Self is the real nature of every be but a mistaken identification with the intellect causes him to appear *if* he were active. See note 3 on *śloka* 135.

[2]*Up and down*—Acquiring different bodies such as the angelic the animal, according to his good or bad deeds, and enjoying or suf ing therein.

[3]*Saṁsāra*—The entire relative existence.]

भानुप्रभासंजनिताभ्रपङ्क्ति-
र्भानुं तिरोधाय विजृम्भते यथा ।

आत्मोदिताहंकृतिरात्मतत्त्वं
तथा तिरोधाय विजृम्भते स्वयम् ॥ १४२ ॥

142. As layers of clouds generated by the sun's rays cover the sun and alone appear (in the sky), so egoism generated by the Self, covers the reality of the Self and appears by itself.[1]

[[1]*By itself*—As if there were no Ātman at all But the clouds vanish subsequently, and so does egoism too.]

कवलितदिननाथे दुर्दिने सान्द्रमेघै-
र्व्यथयति हिमझंझावायुरुग्रो यथैतान् ।
अविरततमसात्मन्यावृते मूढबुद्धिं
क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥ १४३ ॥

143. Just as, on a cloudy day, when the sun is swallowed up by dense clouds, violent cold blasts trouble them,[1] so when the Ātman is hidden by intense ignorance, the dreadful *Vikṣepa-Śakti* (projecting power) afflicts the foolish man with numerous griefs.

[[1]*Blasts trouble them*—The root व्यथ् has also a secondary meaning, namely, to cause to wander, which is also implied here. The verb क्षपयति in the last line of this verse has also a similar meaning. The foolish man is made to take sometimes very low bodies—that is the meaning.]

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।
याभ्यां विमोहितो देहं मत्वाऽत्मानं भ्रमत्ययम् ॥१४४॥

144. It is from these two powers[1] that man's bondage has proceeded—beguiled by which he mistakes the body for the Self and wanders (from body to body).

[[1]*Two powers*—Viz the veiling and projecting powers—*Āvaraṇa* and *Vikṣepa.*]

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥१४५॥

145. Of the tree of *Saṁsāra* ignorance is the seed, the identification with the body is its sprout, attachment its tender leaves, work its water, the body its trunk, the vital forces its branches, the organs its twigs, the sense-objects its flowers, various miseries due to diverse works are its fruits, and the individual soul[1] is the bird on it.

[In this stanza *Saṁsāra* or relative existence is likened to a tree, and the simile is brought out in complete detail. The appropriateness of the comparisons will be patent on reflection. It is this kind of composition which shows Śaṅkara not only to be a great philosopher but a true poet also. And such *ślokas,* as the reader will find for himself, abound in this masterpiece of Vedāntic literature.

[1]*Soul etc.*—Compare the beautiful *ślokas* of the *Muṇḍaka Upaniṣad* (III. i 1-2)—"द्वा सुपर्णा सयुजा सखाया" etc. With the ripening of knowledge the two birds coalesce into one, the Self alone remains, and life is known to be a dream.]

अज्ञानमूलोऽयमनात्मबन्धो
नैसर्गिकोऽनादिरनन्त ईरितः ।
जन्माप्ययव्याधिजरादिदुःख-
प्रवाहपातं जनयत्यमुष्य ॥ १४६ ॥

146. This bondage of the non-Self springs from ignorance, is self-caused,[1] and is described as without beginning and end.[2] It subjects one to the long train of miseries such as birth, death, disease, and decrepitude.

[[1]*Self-caused*—Not depending upon any other cause.

[2]*Without end*—Relatively speaking. On the realization of the Self it disappears.]

नास्त्रैर्न शस्त्रैरनिलेन वह्निना
छेत्तुं न शक्यो न च कर्मकोटिभिः ।
विवेकविज्ञानमहासिना विना
धातुः प्रसादेन शितेन मञ्जुना ॥ १४७ ॥

147. This bondage can be destroyed neither by weapons nor by wind, nor by fire, nor by millions of acts[1]—by nothing except the wonderful sword of knowledge that comes of discrimination, sharpened by the grace[2] of the Lord.

[[1]*Acts*—Enjoined by the scriptures, and done with motives.

[2]*Grace etc.*—An echo of *Kaṭha*, I. ii. 20. The Śruti has also a different reading—धातुप्रसादात्—which means, "through the purity of the mind, organs, etc."—This meaning is also suggested here.]

श्रुतिप्रमाणैकमतेः स्वधर्म-
निष्ठा तयैवात्मविशुद्धिरस्य ।
विशुद्धबुद्धेः परमात्मवेदनं
तेनैव संसारसमूलनाशः ॥ १४८ ॥

148. One who is passionately devoted to the authority of the Śrutis acquires steadiness in his *Svadharma*,[1] which

alone conduces to the purity of his mind. The man of pure mind realizes the Supreme Self, and by this alone *Samsāra* with its root[2] is destroyed.

[[1]*Svadharma*—Lit one's own duty, or the duty for which we are fit—which the *Gītā* enjoins on us all to perform, as the way to perfection

[2]*Root*—Ignorance.]

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।
निजशक्तिसमुत्पन्नैः शैवलपटलैरिवाम्बु वापीस्थम्
॥ १४९ ॥

149. Covered by the five sheaths[1]—the material one and the rest—which are the products of Its own power, the Self ceases to appear, like the water of a tank by its accumulation of sedge.

[[1]*Sheaths etc.*—See note on *śloka* 125.

They are called sheaths since they are coverings over the Ātman, which manifests Itself through them. From the *Annamaya* to the *Ānandamaya* the sheaths are gradually finer and finer. Knowledge consists in going beyond them all by means of regulated practice and coming face to face, as it were, with the Ātman]

तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम् ।
तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥ १५० ॥

150. On the removal of that sedge the perfectly pure water that allays the pangs of thirst and gives immediate joy, appears unobstructed before the man.

[The water has not to be procured from anywhere else, it is already there; only the obstructions have to be removed. So also in the case of the Ātman.]

पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः ।
नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयंज्योतिः ॥ १५१ ॥

151. When all the five sheaths have been eliminated,[1] the Self of man appears—pure, of the essence of everlasting and unalloyed bliss, indwelling,[2] supreme, and self-effulgent.

[[1]*Eliminated*—Discriminated as being other than the Self
[2]*Indwelling*—Dwelling within the heart of all]

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।
तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥ १५२ ॥

152. To remove his bondage the wise man should discriminate between the Self and the non-Self. By that alone he comes to know his own Self as Existence-Knowledge-Bliss Absolute, and becomes happy.

मुञ्जादिषीकामिव दृश्यवर्गा-
त्प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।
विविच्य तत्र प्रविलाप्य सर्वं
तदात्मना तिष्ठति यः स मुक्तः ॥ १५३ ॥

153. He indeed is free who discriminates between all sense-objects[1] and the indwelling, unattached and inactive[2] Self—as one separates a stalk[3] of grass from its enveloping sheath—and merging[4] everything in It, remains in a state of identity with That.

[[1]*Sense-objects*—Especially the body and its organs.
[2]*Inactive*—The witness of all activity.

[3]*Stalk etc.*—Compare *Katha*, II. iii 17.

[4]*Merging etc.*—Knowing that only the Ātman manifests Itself through name and form.]

देहोऽयमन्नभवनोऽन्नमयस्तु कोश-

श्चान्नेन जीवति विनश्यति तद्विहीनः ।

त्वक्चर्ममांसरुधिरास्थिपुरीषराशि-

र्नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ १५४ ॥

154. This body of ours is the product of food[1] and comprises the material sheath; it lives on food and dies without it; it is a mass of skin, flesh, blood, bones, and filth, and can never be the eternally pure, self-existent Ātman.

[[1]*Food*—That built up the parent-bodies.]

पूर्वं जनेरधिमृतेरपि नायमस्ति

जातक्षणः क्षणगुणोऽनियतस्वभावः ।

नैको जडश्च घटवत्परिदृश्यमानः

स्वात्मा कथं भवति भावविकारवेत्ता ॥ १५५ ॥

155. It does not exist prior to inception or posterior to dissolution, but lasts only for a short (intervening) period; its virtues are transient, and it is changeful by nature; it is manifold,[1] inert, and is a sense-object, like a jar; how can it be one's own Self, the Witness of changes in all things?

[[1]*Manifold*—Not a simple, but subject to constant transformations.]

पाणिपादादिमान्देहो नात्मा व्यङ्गेऽपि जीवनात् ।
तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥ १५६ ॥

156. The body, consisting of arms, legs, etc. cannot be the Ātman, for one continues to live even when particular limbs are gone, and the different functions[1] of the organism also remain intact. The body which is subject to another's rule cannot be the Self which is the Ruler of all.

[[1]*Functions*—Other than those directly interfered with.]

देहतद्धर्मतत्कर्मतदवस्थादिसाक्षिणः ।
सत एव स्वतःसिद्धं तद्वैलक्षण्यमात्मनः ॥ १५७ ॥

157. That the Ātman as the abiding Reality is different from the body, its characteristics,[1] its activities, its states,[2] etc., of which It is the witness, is self-evident.

[[1]*Characteristics*—Such as stoutness or leanness.
[2]*States*—Boyhood, youth, etc.]

शल्यराशिर्मांसलिप्तो मलपूर्णोऽतिकश्मलः ।
कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥ १५८ ॥

158. How can the body, being a pack of bones, covered with flesh, full of filth, and highly impure, be the self-existent Ātman, the Knower, which is ever distinct from it?

त्वङ्मांसमेदोऽस्थिपुरीषराशा-
वहंमतिं मूढजनः करोति ।

विलक्षणं वेत्ति विचारशीलो
निजस्वरूपं परमार्थभूतम् ॥ १५९ ॥

159. It is the foolish man who identifies himself with a mass of skin, flesh, fat, bones, and filth, while the man of discrimination knows his own Self, the only Reality that there is, as distinct from the body.

देहोऽहमित्येव जडस्य बुद्धि-
र्देहे च जीवे विदुषस्त्वहंधीः ।
विवेकविज्ञानवतो महात्मनो
ब्रह्माहमित्येव मतिः सदात्मनि ॥ १६० ॥

160. The stupid man thinks he is the body, the book-learned man identifies himself with the mixture[1] of body and soul, while the sage possessed of realization due to discrimination looks upon the eternal Ātman as his Self, and thinks, "I am Brahman".

[Three classes of people are distinguished in this *śloka*, of whom the Advaitist is of course given the highest place.

[1]*Mixture etc.*—The average man thinks he is both body and soul acting in unison.]

अत्रात्मबुद्धि त्यज मूढबुद्धे
त्वङ्मांसमेदोऽस्थिपुरीषराशौ ।
सर्वात्मनि ब्रह्मणि निर्विकल्पे
कुरुष्व शांति परमां भजस्व ॥ १६१ ॥

161. O foolish person, cease to identify thyself with this bundle of skin, flesh, fat, bones, and filth, and identify

thyself instead with the Absolute Brahman, the Self of all, and thus attain to supreme Peace.

देहेन्द्रियादावसति भ्रमोदितां
विद्वानहंतां न जहाति यावत् ।
तावन्न तस्यास्ति विमुक्तिवार्ता-
प्यस्त्वेष वेदान्तनयान्तदर्शी ॥ १६२ ॥

162. As long as the book-learned man does not give up his mistaken identification with the body,[1] organs, etc., which are unreal, there is no talk of emancipation for him, even if he be ever so erudite[2] in the Vedānta philosophy.

[[1]*Body etc*—In fact, the whole objective world.

[2]*Erudite etc.*—Mere book-learning is meant. Unless he has realized the state of oneness, he will be a mere talker, that is all.]

छायाशरीरे प्रतिबिम्बगात्रे
यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।
यथात्मबुद्धिस्तव नास्ति काचि-
ज्जीवच्छरीरे च तथैव माऽस्तु ॥ १६३ ॥

163. Just as thou dost not identify thyself with the shadow-body,[1] the image-body,[2] the dream-body,[3] or the body thou hast in the imaginations of thy heart, cease thou to do likewise with the living body[4] also.

[[1]*Shadow-body*—The shadow of thy body.

[2]*Image-body*—The image or reflection of thy body, cast in water etc.

[3]*Dream body*—The body that thou mayest assume in dreams.

[4]*Living body*—The gross body, with the *Prāṇas* etc.]

देहात्मधीरेव नृणामसद्धियां
जन्मादिदुःखप्रभवस्य बीजम् ।
यतस्ततस्त्वं जहि तां प्रयत्ना-
त्त्यक्ते तु चित्ते न पुनर्भवाशा ॥ १६४ ॥

164. Identification with the body alone is the root that produces the misery of birth etc. of people who are attached to the unreal; therefore destroy thou this with the utmost care. When this identification caused by the mind is given up, there is no more chance for rebirth.

[Compare *Chhāndogya*, VIII xii. 1.]

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं
प्राणो भवेत्प्राणमयस्तु कोशः ॥
येनात्मवानन्नमयोऽन्नपूर्णः
प्रवर्ततेऽसौ सकलक्रियासु ॥ १६५ ॥

165. The Prāṇa, with which we are all familiar, coupled with the five organs[1] of action, forms the vital sheath, permeated[2] by which the material sheath[3] engages itself in all activities as if it were living.

[[1]*Organs etc.*—The brain centres which control speech, manual activity, locomotion, excretion, and reproduction. See *śloka* 92.

[2]*Permeated etc.*—This activity, again, is a borrowed one, as will appear from the last line of the next *śloka*.

[3]*Material sheath*—Described in *ślokas* 154 and following.

For a description of the five *Kośas* (sheaths) the reader is referred to *Taittirīya* second chapter.]

नैवात्मापि प्राणमयो वायुविकारो
गन्ताऽऽगन्ता वायुवदन्तर्बहिरेषः ।
यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं
स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ १६६ ॥

166. Neither is the vital sheath the Self—because it is a modification of *Vāyu*,[1] and like the air it enters[2] into and comes out of the body, and because it never knows in the least either its own weal and woe or those of others, being eternally dependent on the Self.

[[1] *Vāyu*—The Prāṇa-*Vāyu* or life-force is meant here. The word commonly means air, which brings in the comparison in the next line.

[2] *Enters etc* —That is, as breath which is its gross manifestation.]

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्
कोशो ममाहमिति वस्तुविकल्पहेतुः ।
संज्ञादिभेदकलनाकलितो बलीयां-
स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ १६७ ॥

167. The organs[1] of knowledge together with the mind form the mental sheath—the cause of the diversity of things such as "I" and "mine". It is powerful and endued with the faculty of creating differences of name etc. It manifests itself as permeating the preceding, i.e. the vital sheath.

[[1] *Organs etc.*—The brain centres which control sight, hearing, smell, taste, and touch. See *śloka* 92.]

पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः
प्रचीयमानो विषयाज्यधारया ।
जाज्वल्यमानो बहुवासनेन्धनै-
र्मनोमयाग्निर्दहति प्रपञ्चम् ॥ १६८ ॥

168. The mental sheath is the (sacrificial) fire which, fed with the fuel of numerous desires by the five sense-organs which serve as priests, and set ablaze by the sense-objects which act as the stream of oblations, brings about this phenomenal universe.

[The sacrificial fire confers on the *Yajamāna*, or the man who performs the sacrifice, the enjoyments of the heavenly spheres. So the mind also confers on the Jīva or individual soul the pleasures of the objective world.

It is the mind that projects the objective universe—this is the plain meaning. See *śloka* 170.]

न ह्यस्त्यविद्या मनसोऽतिरिक्ता
मनो ह्यविद्या भवबन्धहेतुः ।
तस्मिन्विनष्टे सकलं विनष्टं
विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥ १६९ ॥

169. There is no ignorance (*Avidyā*) outside the mind. The mind alone is *Avidyā*, the cause of the bondage of transmigration. When that is destroyed,[1] all else is destroyed, and when it is manifested, everything else is manifested.

[According to the Vedānta, there is no actual change in the Self, which is by nature pure and perfect. It is ignorance or *Avidyā* that has covered Its vision, so to say, and It appears as limited and subject to change. Now, this ignorance is imbedded in the mind, and when the

mind is thoroughly purified through *sādhanā* or discipline, the glory of the Ātman manifests itself This is said to be liberation.

[1]*Destroyed*—In the highest or *Nirvikalpa Samādhi*.]

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या
भोक्त्रादिविश्वं मन एव सर्वम् ।
तथैव जाग्रत्यपि नो विशेष-
स्तत्सर्वमेतन्मनसो विजृम्भणम् ॥ १७० ॥

170. In dreams, when there is no actual contact with the external world, the mind alone creates the whole universe consisting of the experiencer[1] etc. Similarly, in the waking state also, there is no difference. Therefore all this (phenomenal universe) is the projection of the mind.

[[1]*The experiencer etc.*—That is, the experiencer, the experienced, and experience: subject, object, and their coming into relation.]

सुषुप्तिकाले मनसि प्रलीने
नैवास्ति किञ्चित्सकलप्रसिद्धेः ।
अतो मनःकल्पित एव पुंसः
संसार एतस्य न वस्तुतोऽस्ति ॥ १७१ ॥

171. In dreamless sleep, when the mind is reduced to its causal state, there exists nothing (for the person asleep), as is evident from universal experience.[1] Hence man's relative existence is simply the creation of his mind, and has no objective reality.

[[1]*Universal experience*—The subject has been touched on already. See *śloka* 121]

वायुनाऽऽनीयते मेघः पुनस्तेनैव नीयते ।
मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥ १७२ ॥

172. Clouds are brought in by the wind and again driven away by the same agency. Similarly, man's bondage is caused by the mind, and liberation too is caused by that alone.

देहादिसर्वविषये परिकल्प्य रागं
बध्नाति तेन पुरुषं पशुवद्गुणेन ।
वैरस्यमत्र विषवत् सुविधाय पश्चा-
देनं विमोचयति तन्मन एव बन्धात् ॥ १७३ ॥

173. It (first) creates an attachment in man for the body and all other sense-objects, and binds him through that attachment like a beast by means of ropes. Afterwards, the selfsame mind creates in the individual an utter distaste for these sense-objects as if they were poison, and frees him from the bondage.

[For the double meaning of the word *Guṇa*, see note on *śloka* 76]

तस्मान्मनः कारणमस्य जन्तो-
र्बन्धस्य मोक्षस्य च वा विधाने ।
बन्धस्य हेतुर्मलिनं रजोगुणै-
र्मोक्षस्य शुद्धं विरजस्तमस्कम् ॥ १७४ ॥

174. Therefore the mind is the only cause that brings about man's bondage or liberation: when tainted by the effects of *rajas* it leads to bondage, and when pure and

divested of the *rajas* and *tamas* elements it conduces to liberation.

[A reminiscence of the second verse of *Amṛtabindu Upaniṣad*]

विवेकवैराग्यगुणातिरेका-
च्छुद्धत्वमासाद्य मनो विमुक्त्यै ।
भवत्यतो बुद्धिमतो मुमुक्षो-
स्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥ १७५ ॥

175. Attaining purity through a preponderance of discrimination[1] and renunciation,[2] the mind makes for liberation Hence the wise seeker after liberation must first strengthen these two

[[1] *Discrimination*—Between the Self and the non-Self
[2] *Renunciation*—Of the non-Self.]

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥ १७६ ॥

176. In the forest-tract of sense-pleasures there prowls a huge tiger called the mind. Let good people who have a longing for liberation never go there.

मनः प्रसूते विषयानशेषान्
स्थूलात्मना सूक्ष्मतया च भोक्तुः ।
शरीरवर्णाश्रमजातिभेदान्
गुणक्रियाहेतुफलानि नित्यम् ॥ १७७ ॥

177 The mind continually produces for the experiencer all sense-objects without exception, whether perceived as gross or fine,[1] the differences of body, caste, order of life, and tribe, as well as the varieties of qualification, action,[2] means,[3] and results.[4]

[[1] *Gross or fine*—In the waking and dream states respectively

[2] *Action*—To obtain desired results

[3] *Means*—For these actions

[4] *Results*—Such as enjoyment in heaven etc]

असंगचिद्रूपममु विमोह्य
देहेन्द्रियप्राणगुणैर्निबद्ध्य ।
अहंममेति भ्रमयत्यजस्रं
मनः स्वकृत्येषु फलोपभुक्तिषु ॥ १७८ ॥

178 Deluding the Jīva, which is unattached Pure Intelligence, and binding[1] it by the ties of body, organs, and *Prāṇas*, the mind causes it to wander, with ideas of "I" and "mine", amidst the varied enjoyment of results achieved by itself

[[1] *Binding etc* —Strictly speaking, it is our attachment to these that binds us]

अध्यासदोषात्पुरुषस्य संसृति-
रध्यासबन्धस्त्वमुनैव कल्पितः ।
रजस्तमोदोषवतोऽविवेकिनो
जन्मादिदुःखस्य निदानमेतत् ॥ १७९ ॥

179. Man's transmigration is due to the evil of superimposition,[1] and the bondage of superimposition is created

by the mind alone. It is this that causes the misery of birth etc. for the man of non-discrimination who is tainted by *rajas* and *tamas*.

[[1]*Superimposition*—This is the favourite theme of the Vedānta philosophy, to explain how the ever-free Self came to be bound at all The whole thing is a mistaken identity, a self-hypnotism, it says, and the way out of it lies in de-hypnotising ourselves]

अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।
येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम् ॥ १८० ॥

180. Hence sages who have fathomed its secret have designated the mind as *Avidyā* or ignorance, by which alone the universe is moved to and fro, like masses of clouds by the wind.

तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।
विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते ॥ १८१ ॥

181. Therefore the seeker after liberation must carefully purify the mind. When this is purified, liberation is as easy of access as a fruit on the palm of one's hand.

मोक्षैकसक्त्या विषयेषु रागं
निर्मूल्य संन्यस्य च सर्वकर्म ।
सच्छ्रद्धया यः श्रवणादिनिष्ठो
रजःस्वभावं स धुनोति बुद्धेः ॥ १८२ ॥

182. He who by means of one-pointed devotion to liberation roots out the attachment to sense-objects, renounces all actions, and with faith in the Real Brahman

regularly practises hearing, etc.,[1] succeeds in purging the *rājasika* nature of the intellect.

[[1] *Hearing etc* —That is, hearing (from the lips of the Guru), reflection and meditation of the highest Vedāntic truth—the identity of the Jīva and Brahman.]

मनोमयो नापि भवेत्परात्मा
ह्याद्यन्तवत्त्वात्परिणामिभावात् ।
दुःखात्मकत्वाद्विषयत्वहेतो-
र्द्रष्टा हि दृश्यात्मतया न दृष्ट ॥ १८३ ॥

183. The mental sheath also cannot be the Supreme Self, because it has a beginning and an end, is subject to modifications, is characterised by pain and suffering, and is an object;[1] whereas the subject can never be identified with the objects of knowledge.

[[1] *Object*—Cognisable by the Self, which is the eternal subject]

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।
विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥ १८४ ॥

184. The *buddhi*[1] with its modifications[2] and the organs of knowledge, form the *Vijñānamaya Kośa* or knowledge sheath, of the agent, having[3] the characteristics which are the cause of man's transmigration.

[[1] *Buddhi*—The determinative faculty

[2] *Modifications*—Such as egoism

[3] *Having etc* —Thinking, "I am the agent".]

अनुव्रजच्चित्प्रतिबिम्बशक्ति-
र्विज्ञानसंज्ञः प्रकृतेर्विकारः ।

ज्ञानक्रियावानहमित्यजस्रं
देहेन्द्रियादिष्वभिमन्यते भृशम् ॥ १८५ ॥

185. This knowledge sheath, which seems to be followed[1] by a reflection of the power of the *Cit*, is a modification[2] of the Prakṛti, is endowed with the function of knowledge, and always wholly identifies itself with the body, organs, etc.

[[1]*Followed etc* —The knowledge sheath is in reality material and insentient, but a reflection of the *Cit* or Ātman makes it appear as intelligent

[2]*Modification etc* —And therefore insentient.]

अनादिकालोऽयमहंस्वभावो
जीवः समस्तव्यवहारवोढा ।
करोति कर्माण्यपि पूर्ववासनः
पुण्यान्यपुण्यानि च तत्फलानि ॥ १८६ ॥
भुङ्क्ते विचित्रास्वपि योनिषु व्रज-
न्नायाति निर्यात्यध ऊर्ध्वमेषः ।
अस्यैव विज्ञानमयस्य जाग्रत्-
स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥ १८७ ॥

186-187. It is without beginning, characterised by egoism, is called the Jīva, and carries on all the activities on the relative plane Through previous desires[1] it performs good and evil actions and experiences their results. Being born in various bodies, it comes[2] and goes, up and down. It is this knowledge sheath that has the waking, dream, and other states, and experiences joy and grief.

[[1]*Previous desires*—Desires of previous births
[2]*Comes etc*—Is born and dies, in higher or lower bodies.]

देहादिनिष्ठाश्रमधर्मकर्म-
गुणाभिमानः सततं ममेति ।
विज्ञानकोशोऽयमतिप्रकाशः
प्रकृष्टसान्निध्यवशात्परात्मनः ।
अतो भवत्येष उपाधिरस्य
यदात्मधीः संसरति भ्रमेण ॥ १८८ ॥

188. It always mistakes the duties, functions, and attributes of the orders of life[1] which belong to the body, as its own. The knowledge sheath is exceedingly effulgent, owing to its close proximity to the Supreme Self, which identifying Itself with it suffers transmigration through delusion. It is therefore a superimposition on the Self.

[[1]*Orders of life*—*Āśramas*.]

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्ययं ज्योतिः ।
कूटस्थः सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥ १८९ ॥

189. The self-effulgent Ātman, which is Pure Knowledge, shines in the midst[1] of the *Prāṇa*, within the heart.[2] Though immutable, It becomes the agent and experiencer owing to Its superimposition, the knowledge sheath.

[The first part of this *śloka* is a quotation from *Bṛhadāraṇyaka*, IV. iii. 7.

[1]*In the midst etc.*—Great nearness is meant. Prāṇa means force, here the physiological and mental forces are referred to.

[2]*Within the heart*—In the intellect, the seat of which is supposed to be the heart.]

स्वयं परिच्छेदमुपेत्य बुद्धे-
स्तादात्म्यदोषेण परं मृषात्मनः ।
सर्वात्मकः सन्नपि वीक्षते स्वय
स्वतः पृथक्त्वेन मृदो घटानिव ॥ १९० ॥

190. Though the Self of everything that exists, this Ātman, Itself assuming the limitations of the *buddhi*[1] and wrongly identifying Itself with this totally unreal entity, looks upon Itself as something different[2]—like earthen jars from the clay of which they are made.

[[1]*Buddhi*—Here stands for the knowledge sheath.

[2]*As something different*—As conditioned and bound, just as an ignorant man may consider earthen pots as something distinct from the clay of which they are made The wise man knows that the difference is simply due to name and form, which are creations of the mind.]

उपाधिसम्बन्धवशात्परात्मा
ह्युपाधिधर्माननुभाति तद्गुणः ।
अयोविकारानविकारिवह्निव-
त्सदैकरूपोऽपि परः स्वभावात् ॥ १९१ ॥

191. Owing to Its connection with the superimpositions, the Supreme Self, even though naturally perfect[1] and eternally unchanging, assumes the qualities of the superimpositions and appears to act just as they do—like the changeless fire assuming the modifications[2] of the iron which it turns red-hot.

[[1]*Naturally perfect*—Or the phrase परः स्वभावात् may mean "transcending Nature".

[2]*Modifications*—Such as size and shape.]

शिष्य उवाच ।

भ्रमेणाप्यन्यथा वाऽस्तु जीवभावः परात्मनः ।
तदुपाधेरनादित्वान्नानादेर्नाश इष्यते ॥ १९२ ॥

The disciple questioned:

192. Be it through delusion or otherwise that the Supreme Self has come to consider Itself as the Jīva,[1] this superimposition is without beginning, and that which has no beginning cannot be supposed to have an end either.

[[1]*Jīva*—The individual soul, or the Self under self-imposed limitations]

अतोऽस्य जीवभावोऽपि नित्या भवति संसृतिः ।
न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥ १९३ ॥

193. Therefore the Jīvahood[1] of the soul also must have no end, and its transmigration must continue for ever. How then can there be liberation for the soul? Kindly enlighten me on this point, O revered Master.

[[1]*Jīvahood*—The self-hypnotised state of the ever-free Ātman.]

श्रीगुरुरुवाच ।

सम्यक्पृष्टं त्वया विद्वन्सावधानेन तच्छृणु ।
प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥ १९४ ॥

The Teacher replied:

194. Thou hast rightly questioned, O learned man! Listen therefore attentively: The imagination which has been conjured up by delusion can never be accepted as a fact.

भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।
न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥ १९५ ॥

195. But for delusion there can be no connection of the Self—which is unattached, beyond activity, and formless—with the objective world, as in the case of blueness[1] etc. with reference to the sky

[[1]*Blueness etc.*—The sky has no colour of its own, but we mentally associate blueness with it The blueness is in our *mind*, and not in the sky. Similarly, limitation exists not in the Absolute Self, but in our own minds.]

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य
प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।
भ्रान्त्या प्राप्तो जीवभावो न सत्यो
मोहापाये नास्त्यवस्तुस्वभावात् ॥ १९६ ॥

196. The Jīvahood of the Ātman, the Witness, which is beyond qualities and beyond activity, and which is realized within as Knowledge[1] and Bliss Absolute—has been superimposed by the delusion of the *buddhi*, and is not real. And because it is by nature an unreality, it ceases to exist when the delusion is gone.

[[1]*Knowledge etc.*—These are Its *essence*, and therefore can never depart from It, as heat from fire.]

यावद्भ्रान्तिस्तावदेवास्य सत्ता
मिथ्याज्ञानोज्जृम्भितस्य प्रमादात् ।
रज्ज्वां सर्पो भ्रान्तिकालीन एव
भ्रान्तेर्नाशे नैव सर्पोऽपि तद्वत् ॥ १९७ ।

197. It exists only so long as the delusion lasts, being caused by indiscrimination due to an illusion. The rope is supposed to be the snake only so long as the mistake lasts, and there is no more a snake when the illusion has vanished. Similar is the case here.

अनादित्वमविद्यायाः कार्यस्यापि तथेष्यते ।
उत्पन्नायां तु विद्यायामाविद्यकमनाद्यपि ॥ १९८ ॥
प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।
अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥ १९९ ॥

198-199. *Avidyā* or nescience and its effects are likewise considered as beginningless. But with the rise of *Vidyā* or realization, the entire effects of *Avidyā*, even though beginningless, are destroyed together with their root[1]—like dreams on waking up from sleep. It is clear that the phenomenal universe, even though without beginning, is not eternal—like previous non-existence.[2]

[[1] *Root—Avidyā.*

[2] *Previous non-existence—Prāgabhāva*, a term of Hindu logic When we say a thing comes into being at a definite point of time, we imply also that there was non-existence of that particular thing prior to that moment. And this "non-existence" is obviously beginningless. But it *ceases* as soon as the thing comes into being Similarly, *Avidyā*, even though beginningless, disappears when realization comes]

अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ।
यद्बुद्ध्युपाधिसम्बन्धात्परिकल्पितमात्मनि ॥ २०० ॥
जीवत्वं न ततोऽन्यस्तु स्वरूपेण विलक्षणः ।
सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः ॥ २०१ ॥

200-201. Previous non-existence, even though beginningless, is observed to have an end. So the Jīvahood which is imagined to be in the Ātman through its relation with superimposed attributes[1] such as the *buddhi*, is not real; whereas the other (the Ātman) is essentially different from it. The relation between the Ātman and the *buddhi* is due to a false knowledge.

[[1]*Superimposed attributes*—Just as a crystal placed near a red flower appears to be red; or as when, looking at a thing behind a curtain through an aperture of increasing size, we see more and more of the thing behind, but we erroneously think that the thing is growing, whereas, in reality, all the change takes place in the curtain only. Similarly, we see the Ātman through the covering of the *Prakṛti* or Nature, of which the *buddhi* etc. are manifestations, and Nature, which is continually changing, leads us to think that the Ātman back of it is changing too, which is a mistake]

विनिवृत्तिर्भवेत्तस्य सम्यग्ज्ञानेन नान्यथा ।
ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ २०२ ॥

202. The cessation of that superimposition takes place through perfect knowledge, and by no other means. Perfect knowledge, according to the Śrutis, consists in the realization of the identity of the individual soul and Brahman.

तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।
ततो विवेकः कर्तव्यः प्रत्यगात्मसदात्मनोः ॥ २०३ ॥

203. This realization is attained by a perfect discrimination between the Self and the non-Self. Therefore one must strive for the discrimination between the individual soul and the eternal Self.

जलं पंकवदत्यन्तं पंकापाये जलं स्फुटम् ।
यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥ २०४ ॥

204 Just as the water which is very muddy again appears as transparent water when the mud is removed, so the Ātman also manifests Its undimmed lustre when the taint has been removed.

[Water is naturally pure, but it is polluted by foreign substances mixing with it. These impurities can be removed by filtration, distillation, etc. So the apparent impurity of the soul can be removed by discrimination—which shows that it is nescience that hides the real nature of the Self.]

असन्निवृत्तौ तु सदात्मना स्फुटं
प्रतीतिरेतस्य भवेत्प्रतीचः ।
ततो निरासः करणीय एव
सदात्मनः साध्वहमादिवस्तुनः ॥ २०५ ॥

205. When the unreal ceases to exist, this very individual soul is definitely realized as the eternal Self. Therefore one must make it a point completely to remove things[1] like egoism from the eternal Self.

[[1] *Things*—Which are in reality superimpositions.]

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।
विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।
दृश्यत्वाद्व्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ २०६ ॥

206. This knowledge sheath (*Vijñānamaya Kośa*) that we have been speaking of, cannot be the Supreme Self for

the following reasons—because it is subject to change,[1] is insentient, is a limited thing, an object of the senses, and is not constantly present: An unreal thing cannot indeed be taken for the real Ātman.

[[1]*Subject to change*—Whereas the Ātman is changeless, Knowledge Absolute, unlimited, the eternal subject, and the universal substratum of all things Just as the rope is the only reality with regard to the mistaken snake-idea etc.]

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता
स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं
सर्वो नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना
॥ २०७ ॥

207. The blissful sheath (*Ānandamaya Kośa*) is that modification[1] of nescience which manifests itself catching a reflection of the Ātman which is Bliss Absolute; whose attributes are pleasure[2] and the rest; and which appears in view when some object agreeable to oneself presents itself. It makes itself spontaneously felt by the fortunate during the fruition of their virtuous deeds; from which every corporeal being derives great joy without the least effort.

[[1]*Modification etc.*—The experience of the *Suṣupti* state will be spoken of in the next *śloka* as the typical enjoyment of the *Ānandamaya Kośa* And deep sleep is always a state of intense ignorance Hence this sheath must be a modification of nescience

[2]*Pleasure etc*—The reference is to *Taittirīya*, II. 5, where *Priya*, *Moda* and *Pramoda* (various degrees of enjoyment) are said to be attributes of the *Ānandamaya Kośa*.]

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।
स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥ २०८ ॥

208 The blissful sheath has its fullest play during profound sleep, while in the dreaming and wakeful states it has only a partial manifestation, occasioned by the sight[1] of agreeable objects and so forth.

[[1]*Sight etc*—Actual sense-perception (in the waking state), or memory-impressions (in dream)]

नैवायमानन्दमयः परात्मा
सोपाधिकत्वात्प्रकृतेर्विकारात् ।
कार्यत्वहेतोः सुकृतक्रियाया
विकारसंघातसमाहितत्वात् ॥ २०९ ॥

209. Nor is the blissful sheath the Supreme Self, because it is endowed with changeful attributes, is a modification of the Prakṛti, is the effect of past good deeds, and imbedded[1] in the other sheaths which are modifications.

[[1]*Imbedded etc*—The reference is again to *Taittiriya*, 2nd chapter, where the five *Kośas* are spoken of as being similar in shape and one inside the other, the *Annamaya* or material sheath being the outermost and *Ānandamaya* the innermost.]

पञ्चानामपि कोशानां निषेधे युक्तितः श्रुतेः ।
तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ २१० ॥

210. When all the five sheaths have been eliminated by the reasoning on Śruti passages,[1] what remains as the culminating point[2] of the process, is the Witness, the Knowledge Absolute—the Ātman.

[[1]*Śruti passages*—Those that describe the Ātman negatively, by the *Neti Neti* (not this, not this) method

[2]*Culminating point*—Beyond which the process of reasoning or analysis cannot go. What takes place then is termed *Aparokṣānubhuti*, Realization, and the mind is then said to be in the *Samādhi* state]

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।
अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।
सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ।। २११ ।।

211. This self-effulgent Ātman which is distinct from the five sheaths, the Witness of the three states, the Real, the Changeless, the Untainted,[1] the everlasting Bliss—is to be realized by the wise man as his own Self.

[[1]*Untainted*—By nescience, hence Absolute.]

शिष्य उवाच ।

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।
सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।
विज्ञेयं किमु वस्त्वस्ति स्वात्मनाऽऽत्मविपश्चिता ।।२१२।।

The disciple questioned:

212. After these five sheaths have been eliminated as unreal, I find nothing, O Master, in this universe but a Void, the absence of everything. What entity is there left forsooth with which the wise knower of the Self should realize his identity?

[The position of the Buddhistic Śūnyavādins or Nihilists who deny that there remains anything positive after the ultimate analysis, is here set forth as a *prima facie* view, and the refutation is given in the next few *ślokas*.]

श्रीगुरुरुवाच ।

सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे ।
अहमादिविकारास्ते तदभावोऽयमप्यनु ।। २१३ ।।
सर्वे येनानुभूयन्ते यः स्वय नानुभूयते ।
तमात्मानं वेदितारं विद्धि बुद्धया सुसूक्ष्मया ।। २१४ ।।

The Guru answered:

213-214. Thou hast rightly said, O learned man! Thou art clever indeed in discrimination. That by which all those modifications such as egoism as well as their subsequent absence (during deep sleep) are perceived, but which Itself is not perceived, know thou that Ātman—the Knower —through[1] the sharpest intellect.

[The argument is this: The Ātman as the eternal subject must always remain. Otherwise knowledge itself would be impossible. Even in the *Suṣupti* state there must be the eternal subject behind to record the blissful memory of that state To take a familiar example In a cinema there must be the screen to allow the moving pictures to coalesce and form a connected whole Motion presupposes rest So the ever-changing Prakṛti must have behind it the immutable Ātman

[1] *Through etc.*—An echo of ***Katha***, I iii. 12.]

तत्साक्षिकं भवेत्तत्तद्यद्यद्येनानुभूयते ।
कस्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ।। २१५ ।।

215. That which is perceived by something else has for its witness the latter. When there is no agent to perceive a thing, we cannot speak of it as having been perceived at all.

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।
अतः पर स्वयं साक्षात्प्रत्यगात्मा न चेतरः ॥ २१६ ॥

216. This Ātman is a self-cognised entity because It is cognised by Itself. Hence the individual soul is itself and directly the Supreme Brahman, and nothing else.

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते
प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा ।
नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखान्
नित्यानन्दचिदात्मना स्फुरति त विद्धि स्वमेतं हृदि
॥ २१७ ॥

217. That which clearly manifests Itself in the states of wakefulness, dream, and profound sleep; which is inwardly perceived in the mind in various forms as an unbroken series of egoistic impressions, which witnesses the egoism, the *buddhi*, etc., which are of diverse forms and modifications; and which makes Itself felt as the Existence-Knowledge-Bliss Absolute, know thou this Ātman, thy own Self, within thy heart.

[According to the Sānkhya philosophy, the whole universe, as it appears to us, is a mixture of the Puruṣa and the Prakṛti—of something which impinges on or gives the suggestion to our minds and the mind which reacts and covers it, as it were, with a coating of its own. In other words, everything we perceive is this unknown something plus the mind, or to put it briefly, X + mind The Vedānta substitutes Brahman for the Puruṣa, and postulates nescience as the inscrutable power of Brahman, which covers the real nature of Brahman and makes It think as if It were subject to all sorts of change and limitation Ātman is only another name for Brahman So whenever we perceive a thing, form any mental impression, it must be the Ātman and nothing else that we

perceive Only in our ignorance we fail to grasp the real nature of the thing experienced (the Ātman) and call it by various names So our egoism, our intellect, and all mental states are manifestations of the Ātman alone]

घटोदके बिम्बितमर्कबिम्ब-
मालोक्य मूढो रविमेव मन्यते ।
तथा चिदाभासमुपाधिसंस्थं
भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥ २१८ ॥

218. Seeing the reflection of the sun mirrored in the water of a jar, the fool thinks it is the sun itself. Similarly the stupid man, through delusion, identifies himself with the reflection of the *Cit*[1] caught in the *buddhi*, which is Its superimposition.

[[1]*Cit*—The Ātman which is Knowledge Absolute]

घटं जलं तद्गतमर्कबिम्बं
विहाय सर्वं विनिरीक्ष्यतेऽर्कः ।
तटस्थ एतत्त्रितयावभासकः
स्वयंप्रकाशो विदुषा यथा तथा ॥ २१९ ॥

219. Just as the wise man leaves aside the jar, the water and the reflection of the sun in it, and sees the self-luminous sun which illumines these three and is independent[1] of them.

[[1]*Independent etc.*—These being merely its reflections, which serve to suggest the real sun.]

देहं धियं चित्प्रतिबिम्बमेवं
विसृज्य बुद्धौ निहितं गुहायाम् ।
द्रष्टारमात्मानमखण्डबोध
सर्वप्रकाशं सदसद्विलक्षणम् ॥ २२० ॥

नित्यं विभुं सर्वगतं सुसूक्ष्म-
मन्तर्बहिःशून्यमनन्यमात्मनः ।
विज्ञाय सम्यङ्निजरूपमेतत्
पुमान् विपाप्मा विरजो विमृत्युः ॥ २२१ ॥

विशोक आनन्दघनो विपश्चित्
स्वयं कुतश्चिन्न बिभेति कश्चित् ।
नान्योऽस्ति पन्था भवबन्धमुक्ते-
र्विना स्वतत्त्वावगमं मुमुक्षोः ॥ २२२ ॥

220-222. Similarly, discarding the body, the *buddhi* and the reflection of the *Cit* in it, and realizing the Witness, the Self, the Knowledge Absolute, the cause of the manifestation of everything, which is hidden[1] in the recesses of the *buddhi*, is distinct from the gross and subtle, eternal, omnipresent, all-pervading and extremely subtle, and which has neither interior nor exterior and is identical with oneself—fully realizing this true nature of oneself, one becomes free from sin, taint, death, and grief, and becomes the embodiment of Bliss. Illumined himself, he is afraid of none. For a seeker after liberation there is no other way to the breaking of the bonds of transmigration than the realization of the truth of one's own Self.

[[1]*Hidden etc* —It is the *purified buddhi* which catches a glimpse of the Ātman

The sense of various Śruti passages of Advaitic import is reproduced in these *ślokas* The reader is specially referred to *Bṛhadāraṇyaka*, III viii 8, *Taittirīya*, II 2, and *Śvetāśvatara*, III. 8]

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।
येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥ २२३ ॥

223. The realization of one's identity with Brahman is the cause of liberation from the bonds of *Samsāra*, by means of which the wise man attains Brahman, the One without a second, the Bliss Absolute.

ब्रह्मभूतस्तु संसृत्यै विद्वान्नावर्तते पुनः ।
विज्ञातव्यमतः सम्यग्ब्रह्माभिन्नत्वमात्मनः ॥ २२४ ।

224. Once having realized Brahman, one no longer returns to the realm of transmigration. Therefore one must fully realize one's identity with Brahman.

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ २२५ ॥

225. Brahman is Existence, Knowledge, Infinity, pure, supreme, self-existent, eternal, and indivisible Bliss, not different (in reality) from the individual soul, and devoid of interior or exterior. It is (ever) triumphant.

सदिदं परमाद्वैतं स्वस्मादन्यस्य वस्तुनोऽभावात् ।
न ह्यन्यदस्ति किञ्चित् सम्यक् परमार्थतत्त्वबोधदशायाम्
॥ २२६ ॥

226. It is this Supreme Oneness which alone is real, since there is nothing[1] else but the Self. Verily, there remains no other independent entity in the state of realization of the highest Truth.

[[1]*Nothing etc.*—Everything but the Self is an *appearance* merely.]

यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात् ।
तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् ॥ २२७ ॥

227. All this universe which through ignorance appears as of diverse forms, is nothing else but Brahman which is absolutely free[1] from all the limitations of human thought.

[[1]*Free etc.*—We imagine all sorts of things through ignorance, but Brahman is ever beyond them, and is the only Reality.]

मृत्कार्यभूतोऽपि मृदो न भिन्नः
कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात् ।
न कुम्भरूपं पृथगस्ति कुम्भः
कुतो मृषा कल्पितनाममात्रः ॥ २२८ ॥

228. A jar, though a modification of clay, is not different from it; everywhere the jar is essentially the same as the clay. Why then call it a jar? It is fictitious,[1] a fancied name merely.

[[1]*Fictitious etc.*—Quoted in sense from *Chāndogya*, VI. i. 4.]

केनापि मृद्भिन्नतया स्वरूपं
घटस्य संदर्शयितुं न शक्यते ।
अतो घटः कल्पित एव मोहा-
न्मृदेव सत्यं परमार्थभूतम् ॥ २२९ ॥

229 None can demonstrate that the essence of a jar is something other than the clay (of which it is made) Hence the jar is merely imagined (as separate) through delusion, and the component clay alone is the abiding reality in respect of it.

सद्ब्रह्मकार्यं सकलं सदेवं
तन्मात्रमेतन्न ततोऽन्यदस्ति ।
अस्तीति यो वक्ति न तस्य मोहो
विनिर्गतो निद्रितवत्प्रजल्पः ॥ २३० ॥

230 Similarly, the whole universe, being the effect of the real Brahman, is in reality nothing but Brahman. Its essence is That, and it does not exist apart from It. He who says it does is still under delusion—he babbles like[1] one asleep

[[1]*Like etc* —That is, incoherently]

ब्रह्मैवेदं विश्वमित्येव वाणी
श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।
तस्मादेतद्ब्रह्ममात्रं हि विश्वं
नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥ २३१ ॥

231. This universe is verily Brahman—such is the august pronouncement of the *Atharva Veda*. Therefore this universe is nothing but Brahman, for that which is superimposed (on something) has no separate existence from its substratum.

[The reference is to *Muṇḍaka*, II ii 11 It is one of the Upaniṣads belonging to the *Atharva Veda*]

सत्यं यदि स्याज्जगदेतदात्मना
न तत्त्वहानिर्निगमाप्रमाणता ।
असत्यवादित्वमपीशितुः स्या-
न्नैतत्त्रयं साधु हितं महात्मनाम् ॥ २३२ ॥

232. If the universe, as it is, be real there would be no cessation[1] of the dualistic element, the scriptures[2] would be falsified, and the Lord[3] Himself would be guilty of an untruth. None of these three is considered either desirable or wholesome by the noble-minded.

[[1]*No cessation etc.*—The world in that case could never be eliminated Hence duality with all its ugly features will persist

[2]*Scriptures etc.*—According to staunch Advaitins, the numerous Advaitic texts of the Śrutis, comprising the highest philosophic thought, are alone considered as bearing out their true import, to which the rest of the Vedas must be subordinated

[3]*The Lord etc* —Being the Revealer of the truths of the Śrutis Or the allusion may be to Śrī Kṛṣṇa's words in the *Gītā* quoted in the next verse]

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।
न च मत्स्थानि भूतानीत्येवमेव व्यचीक्लृपत् ॥ २३३ ॥

233. The Lord, who knows[1] the secret of all things has supported this view in the words: "But[2] I am not in them" . . . "nor are the beings in Me."

[[1]*Knows etc.*—Because He is Omniscient.

[2]*But etc* —The reference is to the 4th and 5th verses of the 9th chapter of the *Gītā*, which declare that all existence owes its being to Brahman, which is its substratum, yet Absolute.]

यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम् ।
यन्नोपलभ्यते किञ्चिदतोऽसत्स्वप्नवन्मृषा ॥ २३४ ॥

234. If the universe be true, let it then be perceived in the state of deep sleep also. As it is not at all perceived, it must be unreal and false, like dreams.

अतः पृथङ्नास्ति जगत्परात्मनः
पृथक्प्रतीतिस्तु मृषा गुणादिवत् ।
आरोपितस्यास्ति किमर्थवत्ताऽ-
धिष्ठानमाभाति तथा भ्रमेण ॥ २३५ ॥

235. Therefore the universe does not exist apart from the Supreme Self; and the perception of its separateness is false like the qualities[1] (of blueness etc. in the sky). Has a superimposed attribute any meaning apart from its substratum? It is the substratum[2] which appears like that through delusion.

[[1] *Qualities etc.*—See *śloka* 195.

[2] *Substratum etc.*—A rope appears as a snake. This idea is made clear in the next few *ślokas*]

भ्रान्तस्य यद्यद्भ्रमतः प्रतीतं
ब्रह्मैव तत्तद्रजतं हि शुक्तिः ।
इदंतया ब्रह्म सदैव रूप्यते
त्वारोपितं ब्रह्मणि नाममात्रम् ॥ २३६ ॥

236. Whatever a deluded man perceives through mistake is Brahman and Brahman alone. The silver is nothing but the mother-of-pearl. It is Brahman which is

always considered as this universe, whereas that which is superimposed on Brahman, viz the universe, is merely a name

अत· परं ब्रह्म सदद्वितीयं
विशुद्धविज्ञानघनं निरञ्जनम् ।
प्रशान्तमाद्यन्तविहीनमक्रियं
निरन्तरानन्दरसस्वरूपम् ॥ २३७ ॥
निरस्तमायाकृतसर्वभेदं
नित्यं सुखं निष्कलमप्रमेयम् ।
अरूपमव्यक्तमनाख्यमव्ययं
ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥ २३८ ॥

237-238. Hence whatever is manifested, viz. this universe, is the Supreme Brahman Itself, the Real, the One without a second, pure, the Essence of Knowledge, taintless, serene, devoid of beginning and end, beyond activity, the Essence of Bliss Absolute—transcending all the diversities created by Māyā or nescience, eternal, ever beyond the reach of pain, indivisible, immeasurable, formless, undifferentiated, nameless, immutable, self-luminous.

ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।
केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥ २३९ ॥

239. Sages realize the Supreme Truth, Brahman, in which there is no differentiation of knower, knowledge, and known, which is infinite, transcendent, and the Essence of Knowledge Absolute.

अहेयमनुपादेयं मनोवाचामगोचरम् ।
अप्रमेयमनाद्यन्तं ब्रह्म पूर्णमहं महः ॥ २४० ॥

240 Which can be neither[1] thrown away nor taken up, which is beyond the reach of mind and speech, immeasurable, without beginning and end, the Whole, one's very Self, and of surpassing glory.

[[1] *Neither etc*—Because It is not a material thing, but one's very Self.]

तत्त्वंपदाभ्यामभिधीयमानयो-
र्ब्रह्मात्मनोः शोधितयोर्यदीत्थम् ।
श्रुत्या तयोस्तत्त्वमसीति सम्य-
गेकत्वमेव प्रतिपाद्यते मुहुः ॥ २४१ ॥

ऐक्यं तयोर्लक्षितयोर्न वाच्ययो-
र्निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।
खद्योतभान्वोरिव राजभृत्ययोः
कूपाम्बुराश्योः परमाणुमेर्वोः ॥ २४२ ॥

241-242. If thus[1] the Śruti, in the dictum "Thou art That" (*Tat-Tvam-Asi*), repeatedly establishes the absolute identity of Brahman (or Īśvara) and Jīva, denoted by the terms That (*Tat*) and thou (*Tvam*) respectively, divesting these terms of their relative associations, then it is the identity of their implied, not literal, meanings which is sought to be inculcated; for they are of attributes contradictory to each other—like the sun and a glow-worm, the king and a servant, the ocean and a well; or Mount Meru and an atom.

[[1]If thus etc —The reference is to the sixth chapter of the *Chāndogya Upaniṣad*, where Uddālaka Āruṇi tries to impress on his son, Śvetaketu the identity of Jīva and Brahman in various ways]

तयोर्विरोधोऽयमुपाधिकल्पितो
न वास्तवः कश्चिदुपाधिरेष· ।
ईशस्य माया महदादिकारणं
जीवस्य कार्यं शृणु पञ्चकोशम् ॥ २४३ ॥

243. This contradiction between them is created by superimposition, and is not something real. This superimposition, in the case of Iśvara (the Lord), is Māyā or nescience, which is the cause of *Mahat*[1] and the rest,[2] and in the case of the Jīva (the individual soul)–listen—consists of the five sheaths,[3] which are the effects of Māyā.

[[1]*Mahat*—See note on *śloka* 123

[2]*The rest*—The grosser manifestations that proceed from *Mahat*

[3]*Five sheaths*—See note on *śloka* 125.]

एतावुपाधी परजीवयोस्तयो
सम्यङ्निरासे न परो न जीवः ।
राज्यं नरेन्द्रस्य भटस्य खेटक-
स्तयोरपोहे न भटो न राजा ॥ २४४ ॥

244 These two are the superimpositions of Iśvara and the Jīva respectively, and when these are perfectly eliminated, there is neither Iśvara nor Jīva. A kingdom is the symbol of a king, and a shield of the soldier, and when these are taken away, there is neither[1] king nor soldier.

[[1]*Neither etc.*—He is only a man then Similarly, if we take away omniscience, omnipotence, etc from Īśvara and the deficiencies of knowledge, power, etc from the Jīva, only Brahman remains as the substance of both]

अथात आदेश इति श्रुतिः स्वयं
निषेधति ब्रह्मणि कल्पितं द्वयम् ।
श्रुतिप्रमाणानुगृहीतबोधा-
त्तयोर्निरासः करणीय एव ॥ २४५ ॥

245. The Vedas[1] themselves in the words "Now then is the injunction" etc., repudiate the duality imagined in the Brahman. One must needs eliminate those two superimpositions by means of realization supported by the authority of the Vedas.

[[1] *Vedas etc.*—The reference is to *Bṛhadāraṇyaka*, II. iii 6.]

नेदं नेदं कल्पितत्वान्न सत्यं
रज्जुदृष्टव्यालवत्स्वप्नवच्च ।
इत्थं दृश्यं साधुयुक्त्या व्यपोह्य
ज्ञेयः पश्चादेकभावस्तयोर्यः ॥ २४६ ॥

246. Neither this gross nor this subtle universe (is the Ātman). Being imagined, they are not real—like the snake seen in the rope, and like dreams. Perfectly eliminating the objective world in this way by means of reasoning, one should next realize the oneness that underlies Īśvara and the Jīva.

ततस्तु तौ लक्षणया सुलक्ष्यौ
तयोरखण्डैकरसत्वसिद्धये ।
नालं जहत्या न तथाऽजहत्या
किन्तूभयार्थात्मिकयैव भाव्यम् ॥ २४७ ॥

247. Hence those two terms (Īśvara and Jīva) must be carefully considered through their *implied* meanings, so that their absolute identity may be established. Neither the method of total rejection nor that of complete retention will do. One must reason it out through the process which combines the two.

[There are three kinds of *Lakṣaṇā* or implied meaning—the *Jahati*, the *Ajahati* and the *Bhāga Lakṣaṇā*. The first is that in which one of the terms has to give up its primary meaning. For example, the phrase गङ्गायां घोषः does not mean that a village of cowherds is *in* the Ganga but *on* the Ganga. The second kind is that in which the primary meaning is retained, but something is supplied to make it clear; as the sentence श्वेतो धावति means "A white (horse) is running." In the third kind of *Lakṣaṇā* each of the terms has to give up a part of its connotation. See the next *śloka*.]

स देवदत्तोऽयमितीह चैकता
विरुद्धधर्मांशमपास्य कथ्यते ।
यथा तथा तत्त्वमसीतिवाक्ये
विरुद्धधर्मानुभयत्र हित्वा ॥ २४८ ॥
संलक्ष्य चिन्मात्रतया सदात्मनो-
रखण्डभावः परिचीयते बुधैः ।

एवं महावाक्यशतेन कथ्यते
ब्रह्मात्मनोरैक्यमखण्डभावः ॥ २४९ ॥

248-249. Just as in the sentence, "This is that Devadatta," the identity is spoken of, eliminating the contradictory portions,[1] so in the sentence "Thou art That," the wise man must give up the contradictory elements on both sides and recognise the identity of Īśvara and Jīva, noticing carefully the essence of both, which is *Cit*, Knowledge Absolute. Thus hundreds of scriptural texts inculcate the oneness and identity of Brahman and Jīva.

[[1]*Contradictory portions*—Such as the differences of time and place, etc]

अस्थूलमित्येतदसन्निरस्य
सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।
अतो मृषामात्रमिदं प्रतीतं
जहीहि यत्स्वात्मतया गृहीतम् ।
ब्रह्माहमित्येव विशुद्धबुद्ध्या
विद्धि स्वमात्मानमखण्डबोधम् ॥ २५० ॥

250. Eliminating the not-Self, in the light of such passages as "It is not gross"[1] etc., (one realizes the Ātman), which is self-established, unattached like the sky, and beyond the range of thought. Therefore dismiss this mere phantom of a body which thou perceivest and hast accepted as thy own self. By means of the purified understanding that thou art Brahman, realise thy own Self, the Knowledge Absolute.

[[1]*Not gross etc*—The reference is to *Bṛhadāraṇyaka*, III. viii. 8.]

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं
तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।
यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम्
॥ २५१ ॥

251. All modifications of clay, such as a jar, which are always accepted by the mind as real, are (in reality) nothing but clay. Similarly, this entire universe which is produced from the real Brahman, is Brahman Itself and nothing but That. Because there is nothing else whatever but Brahman, and That is the only self-existent Reality, our very Self, therefore art thou that serene, pure, Supreme Brahman, the One without a second.

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥२५२॥

252. As the place, time, objects, knower, etc. called up in dream are all unreal, so also is the world experienced here in the waking state, for it is all an effect of one's own ignorance. Because this body, the organs, the *Prāṇas*, egoism, etc. are also thus unreal, therefore art thou that serene, pure, Supreme Brahman, the One without a second.

यत्र भ्रान्त्या कल्पितं तद्विवेके
तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।

स्वप्ने नष्टं स्वप्नविश्वं विचित्रं
स्वस्माद्भिन्नं किन्नु दृष्टं प्रबोधे ॥ २५३ ॥

253. (What is) erroneously supposed to exist in something, is, when the truth about it has been known, nothing but that substratum, and not at all different from it: The diversified dream universe (appears and) passes away in the dream itself. Does it appear on waking as something distinct from one's own Self?

जातिनीतिकुलगोत्रदूरगं
नामरूपगुणदोषवर्जितम् ।
देशकालविषयातिवर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५४ ॥

254. That which is beyond caste and creed, family and lineage; devoid of name and form, merit and demerit; transcending space, time, and sense-objects—that Brahman art thou, meditate on this in thy mind.

यत्परं सकलवागगोचरं
गोचरं विमलबोधचक्षुषः ।
शुद्धचिद्घनमनादि वस्तु यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५५ ॥

255. That Supreme Brahman which is beyond the range of all speech, but accessible to the eye of pure illumination; which is pure, the embodiment of Knowledge, the beginningless entity—that Brahman art thou, meditate on this in thy mind.

षड्भिरूर्मिभिरयोगि योगिहृद्-
भावितं न करणैर्विभावितम् ।
बुद्ध्यवेद्यमनवद्यमस्ति यद्-
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५६ ॥

256. That which is untouched by the sixfold wave[1], meditated upon by the Yogi's heart, but not grasped by the sense-organs, which the *buddhi* cannot know, and which is unimpeachable—that Brahman art thou, meditate on this in thy mind.

[[1] *Sixfold wave*—Viz. decay, death, hunger, thirst, grief, and delusion which overtake the body and mind]

भ्रान्तिकल्पितजगत्कलाश्रयं
स्वाश्रयं च सदसद्विलक्षणम् ।
निष्कलं निरुपमानवद्धि यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५७ ॥

257. That which is the substratum of the universe with its various subdivisions, which are all creations of delusion; which Itself has no other support; which is distinct from the gross and subtle; which has no parts, and has verily no exemplar—that Brahman art thou, meditate on this in thy mind.

जन्मवृद्धिपरिणत्यपक्षय-
व्याधिनाशनविहीनमव्ययम् ।
विश्वसृष्ट्यवविघातकारणं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५८ ॥

258 That which is free from birth, growth, development, waste, disease, and death, which is indestructible; which is the cause of the projection, maintenance, and dissolution of the universe—that Brahman art thou, meditate on this in thy mind

अस्तभेदमनपास्तलक्षणं
निस्तरङ्गजलराशिनिश्चलम् ।
नित्यमुक्तमविभक्तमूर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५९ ॥

259. That which is free from differentiation; whose essence is never non-existent; which is unmoved like the ocean without waves; the ever-free; of indivisible Form—that Brahman art thou, meditate on this in thy mind.

एकमेव सदनेककारण
कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६० ॥

260. That which, though One only, is the cause of the many; which refutes all other causes, but is Itself without cause; distinct from Māyā and its effect, the universe; and independent—that Brahman art thou, meditate on this in thy mind.

निर्विकल्पकमनल्पमक्षरं
यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययसुखं निरञ्जनं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६१ ॥

261. That which is free from duality; which is infinite and indestructible; distinct from the universe and Māyā, supreme, eternal; which is undying Bliss; taintless—that Brahman art thou, meditate on this in thy mind.

यद्विभाति सदनेकधा भ्रमा-
न्नामरूपगुणविक्रियात्मना ।
हेमवत्स्वयमविक्रियं सदा
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६२ ॥

262. That Reality which (though One) appears variously owing to delusion, taking on names and forms, attributes and changes, Itself always unchanged, like gold in its modifications—that Brahman art thou, meditate on this in thy mind.

यच्चकास्त्यनपरं परात्परं
प्रत्यगेकरसमात्मलक्षणम् ।
सत्यचित्सुखमनन्तमव्ययं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६३ ॥

263. That beyond which there is nothing; which shines even above Māyā, which again is superior to its effect, the universe; the inmost Self of all, free from differentiation; the Real Self, the Existence-Knowledge-Bliss Absolute; infinite and immutable—that Brahman art thou, meditate on this in thy mind.

उक्तमर्थमिममात्मनि स्वयं
भावयेत्प्रथितयुक्तिभिर्धिया ।
संशयादिरहितं कराम्बुवत्
तेन तत्त्वनिगमो भविष्यति ॥ २६४ ॥

264. On the Truth inculcated above,[1] one must oneself meditate in one's mind, through the intellect, by means of the recognized arguments.[2] By that means one will realize the Truth free from doubt etc., like water in the palm of one's hand.

[[1] *Above*—In the ten preceding *ślokas*.

[2] *Recognized arguments*—That are in harmony with the Vedas.]

सम्बोधमात्रं परिशुद्धतत्त्वं
विज्ञाय संघे नृपवच्च सैन्ये ।
तदाश्रयः स्वात्मनि सर्वदा स्थितो
विलापय ब्रह्मणि विश्वजातम् ॥ २६५ ॥

265. Realizing in this body the Knowledge Absolute free from nescience and its effects—like the king in an army—and being ever established in thy own Self by resting on that Knowledge, merge the universe in Brahman.

बुद्धौ गुहायां सदसद्विलक्षणं
ब्रह्मास्ति सत्यं परमद्वितीयम् ।
तदात्मना योऽत्र वसेद्गुहायां
पुनर्न तस्याङ्गगुहाप्रवेशः ॥ २६६ ॥

266. In the cave[1] of the *buddhi* there is the Brahman, distinct from the gross and subtle, the Existence Absolute, Supreme, the One without a second. For one[2] who lives in this cave *as* Brahman, O beloved, there is no more entrance into the mother's womb.

[[1]*Cave*—The intellect is often spoken of thus.

[2]*For one etc.*—One who always identifies himself with Brahman has no more rebirth]

ज्ञाते वस्तुन्यपि बलवती वासनाऽनादिरेषा
कर्ता भोक्ताप्यहमिति दृढा याऽस्य संसारहेतुः ।
प्रत्यग्दृष्ट्याऽऽत्मनि निवसता सापनेया प्रयत्ना-
न्मुक्तिं प्राहुस्तदिह मुनयो वासनातानवं यत् ॥२६७॥

267. Even after the Truth has been realized, there remains that strong, beginningless, obstinate impression that one is the agent and experiencer, which is the cause of one's transmigration. It has to be carefully removed by living in a state of constant identification with the Supreme Self. Sages call that liberation which is the attenuation[1] of *vāsanās* (impressions) here and now.

[[1]*Attenuation etc*—Because the man who has no selfish desires easily attains *mukti*]

अहं ममेति यो भावो देहाक्षादावनात्मनि ।
अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ २६८ ॥

268. The idea of "me and mine" in the body, organs, etc., which are the non-Self—this superimposition the wise man must put a stop to, by identifying himself with the Ātman.

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।
सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममतिं जहि ।। २६९ ।।

269. Realizing thy own Inmost Self, the Witness of the *buddhi* and its modifications, and constantly revolving the positive thought, "I am That", conquer this identification with the non-Self.

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।
शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ।। २७० ।।

270. Relinquishing the observance of social formalities. giving up all ideas of trimming up the body, and avoiding too much engrossment with the scriptures, do away with the superimposition that has come upon thyself.

लोकवासनया जन्तोः शास्त्रवासनयापि च ।
देहवासनया ज्ञानं यथावन्नैव जायते ।। २७१ ।।

271. Owing to the desire to run after society, the passion for too much study of the scriptures and the desire to keep the body in good trim, people cannot attain to proper realization.

संसारकारागृहमोक्षमिच्छो-
रयोमयं पादनिबन्धशृंखलम् ।
वदन्ति तज्ज्ञाः पटु वासनात्रयं
योऽस्माद्विमुक्तः समुपैति मुक्तिम् ।। २७२ ।।

272. For one who seeks deliverance from the prison of this world (*Saṁsāra*), those three desires have been desig-

nated by the wise as strong iron fetters to shackle one's feet He who is free from them truly attains to liberation.

जलादिसंसर्गवशात्प्रभूत-
दुर्गन्धधूताऽगरुदिव्यवासना ।
संघर्षणेनैव विभाति सम्य-
ग्विधूयमाने सति बाह्यगन्धे ॥ २७३ ॥

273. The lovely odour of the *Agaru* (agalochum) which is hidden by a powerful stench due to its contact with water etc., manifests itself as soon as the foreign smell has been fully removed by rubbing.

अन्तःश्रितानन्तदुरन्तवासना-
धूलीविलिप्ता परमात्मवासना ।
प्रज्ञातिसंघर्षणतो विशुद्धा
प्रतीयते चन्दनगन्धवत् स्फुटम् ॥ २७४ ॥

274. Like the fragrance of the sandal-wood,[1] the perfume of the Supreme Self, which is covered with the dust of endless, violent impressions[2] imbedded in the mind, when purified by the constant friction of Knowledge, is (again) clearly perceived.

[[1]*Sandal-wood*—The *Agaru* of the previous *śloka* is meant.

[2]*Impressions*—*Vāsanā* in Sanskrit means both odour and impression or desire]

अनात्मवासनाजालैस्तिरोभूतात्मवासना ।
नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटम् ॥ २७५ ॥

275. The desire for Self-realization is obscured by innumerable desires for things other than the Self. When they have been destroyed by constant attachment to the Self, the Ātman clearly manifests Itself of Its own accord.

यथा यथा प्रत्यगवस्थित मन-
स्तथा तथा मुञ्चति बाह्यवासनाम् ।
निःशेषमोक्षे सति वासनाना-
मात्मानुभूतिः प्रतिबन्धशून्या ॥ २७६ ॥

276 As the mind becomes gradually established in the Inmost Self, it proportionately gives up the desires for external objects. And when all such desires have been eliminated, there takes place the unobstructed realization of the Ātman.

स्वात्मन्येव सदा स्थित्वा मनो नश्यति योगिनः ।
वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥ २७७ ॥

277. The Yogi's mind dies, being constantly fixed on his own Self. Thence follows the cessation of desires. Therefore do away with thy superimposition.

तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति ।
तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ २७८ ॥

278. *Tamas* is destroyed by both *sattva* and *rajas*, *rajas* by *sattva*, and *sattva* by the Pure (Brahman). Therefore do away with thy superimposition through the help of *sattva*.

प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।
धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥ २७९ ॥

279. Knowing for certain that the *Prārabdha*[1] work will maintain this body, remain quiet and do away with thy superimposition carefully and with patience.

[[1]*Prārabdha*— The resultant of past work that has led to the present birth. When this is worked out, the body falls, and *Videhamukti* is the result.]

नाहं जीवः परं ब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।
वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८० ॥

280. "I am not the individual soul, but the Supreme Brahman"—eliminating thus all that is not-Self, do away with thy superimposition, which has come through the momentum of (past) impressions.

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वात्म्यमात्मनः ।
क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८१ ॥

281. Realizing thyself as the Self of all by means of scripture, reasoning, and thy own realization, do away with thy superimposition, even though a trace of it seems to remain.

अनादानविसर्गाभ्यामीषन्नास्ति क्रिया मुनेः ।
तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥ २८२ ॥

282. The sage has no connection whatever with action, since he has no idea of accepting or giving up. Therefore, through constant engrossment on the Brahman, do away with thy superimposition.

तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।
ब्रह्मण्यात्मत्वदाढर्चाय स्वाध्यासापनयं कुरु ॥ २८३ ॥

283. Through the realization of the identity of Brahman and the soul, resulting from such great dicta as "Thou art That", do away with thy superimposition with a view to strengthening thy identification with Brahman.

अहंभावस्य देहेऽस्मिन्निःशेषविलयावधि ।
सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥ २८४ ॥

284. Until the identification with this body is completely rooted out, do away with thy superimposition with watchfulness and a concentrated mind.

प्रतीतिर्जीवजगतोः स्वप्नवद्भाति यावता ।
तावन्निरन्तरं विद्वन्स्वाध्यासापनयं कुरु ॥ २८५ ॥

285. So long as even a dream-like perception of the universe and souls[1] persists, do away with thy superimposition, O learned man, without the least break.

[[1] *Universe and souls*—That is, plurality.]

निद्राया लोकवार्तायाः शब्दादेरपि विस्मृतेः ।
क्वचिन्नावसरं दत्त्वा चिन्तयात्मानमात्मनि ॥ २८६ ॥

286. Without giving the slightest chance to oblivion on account of sleep, concern in secular matters, or the sense-objects, reflect on the Self in thy mind.

मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।
त्यक्त्वा चाण्डालवद्दूरं ब्रह्मीभूय कृती भव ॥ २८७ ॥

287. Shunning[1] from a safe distance the body which has come from impurities of the parents and itself consists of flesh and impurities—as one does an outcast—be thou Brahman and realize the consummation of thy life.

[[1]*Shunning*—That is, giving up all identification with the body which is very impure]

घटाकाशं महाकाश इवात्मानं परात्मनि ।
विलाप्याखण्डभावेन तूष्णी भव सदा मुने ॥ २८८ ॥

288. Merging the finite soul in the Supreme Self, like the space enclosed by a jar in the infinite space, by means of meditation on their identity, always keep quiet, O sage.

स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना ।
ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥ २८९ ॥

289. Becoming thyself the self-effulgent Brahman, the substratum of all phenomena—*as* that Reality, give up[1] both the macrocosm and the microcosm, like two filthy receptacles.

[[1]*Give up etc* —Cease to care for the whole universe, which is other than the Self, before whose majesty it pales into insignificance.]

चिदात्मनि सदानन्दे देहारूढामहंधियम् ।
निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ २९० ॥

290. Transferring the identification now rooted in the body to the Ātman, the Existence-Knowledge-Bliss Absolute, and discarding[1] the subtle body, be thou ever alone, independent.

[[1]*Discarding*—Ceasing to identify thyself with.]

यत्रैष जगदाभासो दर्पणान्तः पुरं यथा ।
तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ।। २९१ ।।

291. That in which there is this reflection of the universe, as of a city in a mirror—that Brahman art thou; knowing this thou wilt attain the consummation of thy life.

यत्सत्यभूतं निजरूपमाद्यं
चिदद्वयानन्दमरूपमक्रियम् ।
तदेत्य मिथ्यावपुरुत्सृजेत
शैलूषवद्वेषमुपात्तमात्मनः ।। २९२ ।।

292. That which is real and one's own primeval Essence, that Knowledge and Bliss Absolute, the One without a second, which is beyond form and activity—attaining That, one should cease to identify oneself with one's false bodies,[1] like[2] an actor giving up his assumed mask.

[[1]*False bodies*—The gross, subtle, and causal bodies, which are superimpositions upon the Ātman

[2]*Like etc* —When the actor has played his part, he is simply a man So the man of realization is one with Brahman, his real Essence.]

सर्वात्मना दृश्यमिदं मृषैव
नैवाहमर्थः क्षणिकत्वदर्शनात् ।
जानाम्यहं सर्वमिति प्रतीतिः
कुतोऽहमादेः क्षणिकस्य सिध्येत् ।। २९३ ।।

293. This objective universe is absolutely unreal; neither is egoism a reality, for it is observed to be momen-

tary. How can the perception,[1] "I know all," be true of egoism etc., which are momentary?

[[1]*The perception etc.*— Man's inherent belief in the omniscience of the Ātman is meant]

अहंपदार्थस्त्वहमादिसाक्षी
नित्यं सुषुप्तावपि भावदर्शनात् ।
ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं
तत्प्रत्यगात्मा सदसद्विलक्षणः ॥ २९४ ॥

294. But the real "I" is that which witnesses the ego and the rest. It exists[1] always, even in the state of profound sleep. The Śruti[2] itself says, "It is birthless, eternal," etc. Therefore the Paramātman is different from the gross and subtle bodies.

[[1]*Exists etc.*—As the witness of all experience.
[2]*Śruti etc.*—The reference is to the ***Kaṭha Upaniṣad***, I ii. 18.]

विकारिणां सर्वविकारवेत्ता
नित्याविकारो भवितुं समर्हति ।
मनोरथस्वप्नसुषुप्तिषु स्फुटं
पुनः पुनर्दृष्टमसत्त्वमेतयोः ॥ २९५ ॥

295. The knower of all changes in things subject to change should necessarily be eternal and changeless. The unreality[1] of the gross and subtle bodies is again and again clearly observed in imagination, dream, and profound sleep.

[[1]*The unreality etc.*— Because the subtle body is not perceived in the *Suṣupti* state, and the gross body in the dream and *Suṣupti* states.]

अतोऽभिमानं त्यज मांसपिण्डे
पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।
कालत्रयाबाध्यमखण्डबोधं
ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥ २९६ ॥

296. Therefore give up the identification with this lump of flesh, the gross body, as well as with the ego or the subtle body, which are both imagined[1] by the *buddhi*. Realizing thy own Self, which is Knowledge Absolute and not to be denied[2] in the past, present or future, attain to Peace.

[[1] *Imagined etc.*—Because they are not in the Ātman and our ignorance conjures them up through the *buddhi* or determinative faculty.

[2] *Denied etc.*—Because the Ātman transcends time.]

त्यजाभिमानं कुलगोत्रनाम-
रूपाश्रमेष्वार्द्रशवाश्रितेषु ।
लिङ्गस्य धर्मानपि कर्तृतादीं-
स्त्यक्त्वा भवाखण्डसुखस्वरूपः ॥ २९७ ॥

297. Cease to identify thyself with family, lineage, name, form, and order of life, which pertain to the body that is like a rotten corpse[1] (to a man of realization). Similarly, giving up ideas of agency and so forth, which are attributes[2] of the subtle body, be the Essence of Bliss Absolute.

[[1] *Rotten corpse*—We assume the limitations of the body only through an erroneous identification, and when that ceases on realization, the body is useless like a corpse, fit to be shunned.

[2] *Attributes etc.*—The *Jñānin* must realize his identity with the Ātman alone.]

सन्त्यन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः ।
तेषामेवं मूलं प्रथमविकारो भवत्यहंकारः ॥ २९८ ॥

298. Other obstacles[1] are also observed to exist for men, which lead to transmigration. The root of them, for[2] the above reasons, is the first modification of nescience called egoism.

[[1]*Obstacles*—Such as desires

[2]*For etc*—Because but for egoism, which is a product of nescience, there would not be any false identification, and therefore no serious trouble]

यावत्स्यात्स्वस्य सम्बन्धोऽहंकारेण दुरात्मना ।
तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥ २९९ ॥

299. So long as one has any relation to this wicked ego, there should not be the least talk about liberation, which is unique.

अहंकारग्रहान्मुक्तः स्वरूपमुपपद्यते ।
चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥ ३०० ॥

300. Freed from the clutches[1] of egoism, as the moon from those of Rāhu, man attains to his real nature, and becomes pure, infinite, ever blissful, and self-luminous.

[[1]*Clutches*—*Graha* in Sanskrit means both planet and seizing. The eclipses of the sun and moon are popularly ascribed by Hindu mythology to the periodical attacks of their enemy *Rāhu*, a demon whom they prevented from drinking the nectar.]

यो वा पुरे सोऽहमिति प्रतीतो
बुद्ध्या प्रक्लृप्तस्तमसाऽतिमूढया ।

तस्यैव निःशेषतया विनाशे
ब्रह्मात्मभावः प्रतिबन्धशून्यः ॥ ३०१ ॥

301. That which has been created by the *buddhi* extremely deluded by nescience, and which is perceived in this body as "I am[1] such and such"—when that egoism is totally destroyed, one attains an unobstructed identity with Brahman.

[[1]*I am etc*—I am strong or weak, learned or ignorant, happy or miserable, and so forth.]

ब्रह्मानन्दनिधिर्महाबलवताऽहंकारघोराहिना
संवेष्ट्यात्मनि रक्ष्यते गुणमयैश्चण्डैस्त्रिभिर्मस्तकैः
विज्ञानाख्यमहासिना श्रुतिमता विच्छिद्य शीर्षत्रयं
निर्मूल्याहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुं क्षमः॥३०२॥

302 The treasure of the Bliss of Brahman is coiled round by the mighty and dreadful serpent of egoism, and guarded for its own use by means of its three fierce hoods consisting of the three *guṇas*. Only the wise man, destroying it by severing its three hoods with the great sword of realization in accordance with the teachings of the Śrutis, can enjoy this treasure which confers bliss.

[In this *śloka* egoism is compared to a three-headed snake *Sattva, rajas*, and *tamas*—balance, activity, and inertia—are spoken of as its three hoods. The way to destroy it is through realization. When egoism is gone, one is conscious of his real nature as Brahman The appropriateness of the metaphors is obvious]

यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।
कथमारोग्याय भवेत्तद्वदहन्तापि योगिनो मुक्त्यै ॥३०३॥

303. As long as there is a trace of poisoning left in the body, how can one hope for recovery? Similar is the effect of egoism on the Yogi's liberation.

अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहृत्या ।
प्रत्यक्तत्त्वविवेकादिदमहमस्मीति विन्दते तत्त्वम् ॥३०४॥

304. Through the complete cessation of egoism, through the stoppage of the diverse mental waves[1] due to it, and through the discrimination of the inner Reality, one realizes that Reality as "I am This".

[[1]*Mental waves*—Such as doubt and wrong notion]

अहंकारे कर्तर्यहमिति मति मुञ्च सहसा
विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।
यदध्यासात्प्राप्ता जनिमृतिजरादुःखबहुला
प्रतीचश्चिन्मूर्तेस्तव सुखतनोः संसृतिरियम् ॥३०५॥

305. Give up immediately thy identification with egoism, the agent, which is by its nature a modification,[1] is endued[2] with a reflection of the Self, and diverts one from being established in the Self—identifying thyself with which thou hast come by this relative existence,[3] full of the miseries of birth, decay, and death, though thou art the Witness, the Essence of Knowledge and Bliss Absolute.

[[1]*Modification*—Of nescience, and therefore non-permanent
[2]*Endued etc.*—This makes it look intelligent.
[3]*Relative existence*—Saṁsāra or transmigration]

सदैकरूपस्य चिदात्मनो विभो-
रानन्दमूर्तेरनवद्यकीर्तेः ।

नैवान्यथा क्वाप्यविकारिणस्ते
विनाहमध्यासममुष्य संसृतिः ॥ ३०६ ॥

306. But for thy identification with that egoism there can never be any transmigration for thee who art immutable and eternally the same, the Knowledge Absolute, omnipresent, the Bliss Absolute, and of untarnished glory.[1]

[[1] *Untarnished glory*—Compare *Śvetāśvatara*, VI 19.]

तस्मादहंकारमिमं स्वशत्रुं
भोक्तुर्गले कण्टकवत्प्रतीतम् ।
विच्छिद्य विज्ञानमहासिना स्फुटं
भुङ्क्ष्वात्मसाम्राज्यसुखं यथेष्टम् ॥ ३०७ ॥

307. Therefore destroying this egoism, thy enemy—which appears like a thorn sticking in the throat of a man taking his meal—with the great sword[1] of realization, enjoy directly and freely the bliss of thy own empire, the majesty of the Ātman.

[[1] *Great sword*—The phrase, as it is, is applicable to only one side of the comparison, namely, "the enemy" but not to "the thorn", for which it should be interpreted to mean "a sharp knife".]

ततोऽहमादेर्विनिवर्त्य वृत्तिं
संत्यक्तरागः परमार्थलाभात् ।
तूष्णीं समास्स्वात्मसुखानुभूत्या
पूर्णात्मना ब्रह्मणि निर्विकल्पः ॥ ३०८ ॥

308. Checking the activities of egoism[1] etc., and giving up all attachment through the realization of the Supreme

Reality, be free from all duality through the enjoyment of the Bliss of Self, and remain quiet in Brahman, for thou hast attained thy infinite nature.

[[1]*Egoism etc* —Egoism with its two forms, "I" and "mine"]

समूलकृत्तोऽपि महानहं पुन-
र्व्युल्लेखितः स्याद्यदि चेतसा क्षणम् ।
संजीव्य विक्षेपशतं करोति
नभस्वता प्रावृषि वारिदो यथा ॥ ३०९ ॥

309. Even though completely rooted out, this terrible egoism, if revolved in the mind even for a moment, returns to life and creates hundreds of troubles, like a cloud ushered in by the wind during the rainy season.

निगृह्य शत्रोरहमोऽवकाशः
क्वचिन्न देयो विषयानुचिन्तया ।
स एव संजीवनहेतुरस्य
प्रक्षीणजम्बीरतरोरिवाम्बु ॥ ३१० ॥

310. Overpowering this enemy, egoism, not a moment's respite should be given to it by thinking on the sense-objects. That is verily the cause of its coming back to life, like water to a citron tree that has almost dried up.

देहात्मना संस्थित एव कामी
विलक्षणः कामयिता कथं स्यात् ।
अतोऽर्थसन्धानपरत्वमेव
भेदप्रसक्त्या भवबन्धहेतुः । ३११ ॥

311. He alone who has identified himself with the body is greedy after sense-pleasures. How can one, devoid of the body-idea, be greedy (like him)? Hence the tendency to think of the sense-objects is verily the cause of the bondage of transmigration, giving rise to an idea of distinction or duality

कार्यप्रवर्धनाद्बीजप्रवृद्धिः परिदृश्यते ।
कार्यनाशाद्बीजनाशस्तस्मात्कार्यं निरोधयेत् ॥ ३१२ ॥

312. When the effects[1] are developed, the seed[2] also is observed to be such, and when the effects are destroyed, the seed also is seen to be destroyed. Therefore one must subdue the effects.

[[1]*Effects*—Actions done with selfish motives
[2]*Seed*—Desire for sense-pleasures
The next *śloka* explains this]

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।
वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥ ३१३ ॥

313. Through the increase of desires selfish work increases, and when there is an increase of selfish work, there is an increase of desire also; and man's transmigration is never at an end.

संसारबन्धविच्छित्त्यै तद् द्वयं प्रदहेद्यतिः ।
वासनावृद्धिरेताभ्यां चिन्तया क्रियया बहिः ॥ ३१४ ॥

314. For the sake of breaking the chain of transmigration, the Sannyāsin should burn to ashes those two; for thinking of the sense-objects and doing selfish acts lead to an increase of desires.

ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।
त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ ३१५ ॥
सर्वत्र सर्वतः सर्वब्रह्ममात्रावलोकनैः ।
सद्भाववासनादार्ढ्यात्तत्त्रयं लयमश्नुते ॥ ३१६ ॥

315-316. Augmented by these two, desires produce one's transmigration. The way to destroy these three,[1] however, lies in looking upon everything, under all circumstances, always, everywhere, and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman, those three are annihilated.

[[1]*These three*—Selfish work, dwelling on the sense-objects, and the hankering after them. The next *śloka* gives the steps to realization]

क्रियानाशे भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।
वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ ३१७ ॥

317. With the cessation of selfish action the brooding on the sense-objects is stopped, which is followed by the destruction of desires. The destruction of desires is liberation, and this is considered to be Liberation-in-life.

सद्वासनास्फूर्तिविजृम्भणे सति
ह्यसौ विलीनाप्यहमादिवासना ।
अतिप्रकृष्टाप्यरुणप्रभायां
विलीयते साधु यथा तमिस्रा ॥ ३१८ ॥

318. When the desire for realizing Brahman has a marked manifestation, the egoistic desires readily vanish,

as the most intense darkness completely vanishes before the glow of the rising sun.

तमस्तमःकार्यमनर्थजालं
न दृश्यते सत्युदिते दिनेशे ।
तथाऽद्वयानन्दरसानुभूतौ
न वास्ति बन्धो न च दुःखगन्धः ॥ ३१९ ॥

319. Darkness and the numerous evils that attend on it are not noticed when the sun rises. Similarly, on the realization of the Bliss Absolute, there is neither bondage nor the least trace of misery.

दृश्यं प्रतीतं प्रविलापयन्सन्
सन्मात्रमानन्दघनं विभावयन् ।
समाहितः सन्बहिरन्तरं वा
कालं नयेथाः सति कर्मबन्धे ॥ ३२० ॥

320. Causing the external[1] and internal universes, which are now perceived, to vanish,[2] and meditating on the Reality, the Bliss embodied, one should pass one's time watchfully, if there be any residue of *Prārabdha* work left.

[[1]*External etc.*—The worlds of matter and thought. The former exists outside man, whereas the latter he himself creates by the power of thought.

[2]*Vanish*—Through the eliminating process, *Neti, Neti*—Brahman is not this, not this, etc]

प्रमादो ब्रह्मनिष्ठायां न कर्तव्यः कदाचन ।
प्रमादो मृत्युरित्याह भगवान्ब्रह्मणः सुतः ॥ ३२१ ॥

321. One should never be careless in one's steadfastness to Brahman. Bhagavān Sanatkumāra,[1] who is, Brahmā's son,[2] has called inadvertence death itself

[[1]*Sanatkumāra etc*—In the celebrated Sanatsujāta-Saṃvāda (the conversation between Sanatkumāra and King Dhṛtarāṣṭra comprising chapters 40-45 of the (*Udyoga Parvan, Mahābhārata*), there occur words like the following प्रमादं वै मृत्युमहं ब्रवीमि— "I call inadvertence death itself," etc.

[2]*Brahmā's son*—And therefore a high authority on spiritual matters]

न प्रमादादनर्थोऽन्यो ज्ञानिनः स्वस्वरूपतः ।
ततो मोहस्ततोऽहंधीस्ततो बन्धस्ततो व्यथा ॥ ३२२ ॥

322. There is no greater danger for the *Jñānin* than carelessness about his own real nature. From this comes delusion, thence egoism, this is followed by bondage, and then comes misery.

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।
विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥ ३२३ ॥

323. Finding even a wise man hankering after the sense-objects, oblivion torments him through the evil propensities of the *buddhi*, as a woman does her doting paramour.

[The memory of his sweetheart haunts the man, and he is miserable.]

यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।
आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ ३२४ ॥

324. As sedge, even if removed, does not stay away for a moment, but covers the water again, so Māyā or nescience also covers even a wise man, if he is averse to meditation on the Self.

[The sedge has to be prevented from closing in by means of a bamboo or some other thing Meditation also is necessary to keep nescience away.]

लक्ष्यच्युतं चेद्यदि चित्तमीषद्
बहिर्मुखं सन्निपतेत्ततस्ततः ।
प्रमादतः प्रच्युतकेलिकन्दुकः
सोपानपङ्क्तौ पतितो यथा तथा ॥ ३२५ ॥

325. If the mind ever so slightly strays from the Ideal[1] and becomes outgoing, then it goes down and down, just as a play-ball inadvertently dropped on the staircase bounces down from one step to another.

[[1]*Ideal*—Brahman. Cf. *Muṇḍaka*, II. ii 3-4.
What a terrible and graphic warning to happy-go-lucky aspirants!]

विषयेष्वाविशच्चेतः संकल्पयति तद्गुणान् ।
सम्यक्संकल्पनात्कामः कामात्पुंसः प्रवर्तनम् ॥ ३२६ ॥

326. The mind that is attached to the sense-objects reflects on their qualities; from mature reflection arises desire, and after desiring, a man sets about having that thing.

[An echo of *Gītā*, II. 62-63.]

अतः प्रमादान्न परोऽस्ति मृत्यु-
र्विवेकिनो ब्रह्मविदः समाधौ ।
समाहितः सिद्धिमुपैति सम्यक्
समाहितात्मा भव सावधानः ॥ ३२७ ॥

327. Hence to the discriminating knower of Brahman there is no worse death than inadvertence with regard to concentration. But the man who is concentrated attains complete success. (Therefore) carefully concentrate thy mind (on Brahman).

ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः ।
पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते ॥ ३२८ ॥

328. Through inadvertence a man deviates from his real nature, and the man who has thus deviated falls. The fallen man comes to ruin, and is scarcely seen to rise again.

संकल्पं वर्जयेत्तस्मात्सर्वानर्थस्य कारणम् ।
जीवतो यस्य कैवल्यं विदेहे स च केवलः ।
यत्किञ्चित्पश्यतो भेदं भयं ब्रूते यजुःश्रुतिः ॥ ३२९ ॥

329. Therefore one should give up reflecting on the sense-objects, which is the root of all mischief. He who is completely aloof even while living, is alone aloof after the dissolution of the body. The *Yajur Veda*[1] declares that there is fear for one who sees the least bit of distinction.

[[1] *Yajur Veda etc* —The *Taittirīya Upaniṣad* (II vii.) which belongs to the *Yajur Veda*]

यदा कदा वापि विपश्चिदेष
ब्रह्मण्यनन्तेऽप्यणुमात्रभेदम् ।
पश्यत्यथामुष्य भयं तदैव
यद्वीक्षितं भिन्नतया प्रमादात् ॥ ३३० ॥

330. Whenever the wise man sees the least difference in the infinite Brahman, at once that which he sees as different through mistake, becomes a source of terror to him.

श्रुतिस्मृतिन्यायशतैर्निषिद्धे
दृश्येऽत्र यः स्वात्ममतिं करोति ।
उपैति दुःखोपरि दुःखजातं
निषिद्धकर्ता स मलिम्लुचो यथा ॥ ३३१ ॥

331 He who identifies himself with the objective universe which has been denied by hundreds of Śrutis, Smṛtis and reasonings, experiences[1] misery after misery like a thief, for he does something forbidden.

[[1] *Experiences etc* —The thief is punished for stealing with imprisonment, etc., and the man who identifies himself with the not-Self suffers infinite miseries]

सत्याभिसन्धानरतो विमुक्तो
महत्त्वमात्मीयमुपैति नित्यम् ।
मिथ्याभिसन्धानरतस्तु नश्येद्
दृष्टं तदेतद्यदचौरचौरयोः ॥ ३३२ ॥

332. He who has devoted himself to meditation on the Reality (Brahman) and is free from nescience, attains to the eternal glory of the Ātman. But he who dwells on the unreal (the universe) is destroyed. That this is so is evidenced in the case of one[1] who is not a thief and one who is a thief.

[[1]*Once etc.*—The allusion is to the hot-axe test applied in ancient times to persons charged with theft etc. An axe would be made red-hot and the accused person would be asked to hold it in his hand If the hand was not burnt, it was a proof that he was innocent, but if it was burnt, he would be convicted and subjected to the usual punishments. The ***Chāndogya Upaniṣad***, VI. xvi. makes use of such a parable, to which the present *śloka* refers.]

यतिरसदनुसन्धिं बन्धहेतुं विहाय
स्वयमयमहमस्मीत्यात्मदृष्टयैव तिष्ठेत् ।
सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या
हरति परमविद्याकार्यदुःख प्रतीतम् ॥ ३३३ ॥

333. The Sannyāsin should give up dwelling on the unreal, which causes bondage, and should always fix his thoughts on the Ātman as "I myself am This". For steadfastness in Brahman through the realization of one's identity with It gives rise to bliss and thoroughly removes the misery born of nescience, which one experiences (in the ignorant state).

बाह्यानुसन्धिः परिवर्धयेत्फलं
दुर्वासनामेव ततस्ततोऽधिकाम् ।
ज्ञात्वा विवेकैः परिहृत्य बाह्यं
स्वात्मानुसन्धिं विदधीत नित्यम् ॥ ३३४ ॥

334. The dwelling on external objects will only intensify its fruits, viz. furthering evil propensities, which grow worse and worse. Knowing this through discrimination, one should avoid external objects and constantly apply oneself to meditation on the Ātman.

बाह्ये निरुद्धे मनसः प्रसन्नता
मनःप्रसादे परमात्मदर्शनम् ।
तस्मिन्सुदृष्टे भवबन्धनाशो
बहिर्निरोधः पदवी विमुक्तेः ॥ ३३५ ॥

335. When the external world is shut out, the mind is cheerful, and cheerfulness of the mind brings on the vision of the Paramātman. When It is perfectly realized, the chain of birth and death is broken. Hence the shutting out of the external world is the stepping-stone to liberation.

कः पण्डितः सन्सदसद्विवेकी
श्रुतिप्रमाणः परमार्थदर्शी ।
जानन्हि कुर्यादसतोऽवलम्बं
स्वपातहेतोः शिशुवन्मुमुक्षुः ॥ ३३६ ॥

336. Where is the man who being learned, able to discriminate the real from the unreal, believing the Vedas as authority, fixing his gaze on the Ātman, the Supreme Reality, and being a seeker after liberation, will, like[1] a child, consciously have recourse to the unreal (the universe) which will cause his fall?

[[1]*Like etc.*—That is, foolishly]

देहादिसंसक्तिमतो न मुक्ति-
र्मुक्तस्य देहाद्यभिमत्यभावः ।
सुप्तस्य नो जागरणं न जाग्रतः
स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात् ॥ ३३७ ॥

337. There is no liberation for one who has attachment to the body etc., and the liberated man has no identification with the body etc. The sleeping man is not awake, nor is the waking man asleep, for these two states are contradictory in nature.

अन्तर्बहिः स्वं स्थिरजङ्गमेषु
ज्ञात्वाऽऽत्मनाधारतया विलोक्य ।
त्यक्ताखिलोपाधिरखण्डरूपः
पूर्णात्मना यः स्थित एष मुक्तः ॥ ३३८ ॥

338. He is free who, knowing through his mind the Self in moving and unmoving objects and observing It as their substratum, gives up all superimpositions and remains as the Absolute and the infinite Self.

सर्वात्मना बन्धविमुक्तिहेतुः
सर्वात्मभावान्न परोऽस्ति कश्चित् ।
दृश्याग्रहे सत्युपपद्यतेऽसौ
सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥ ३३९ ॥

339. To realize the whole universe as the Self is the means of getting rid of bondage. There is nothing higher than identifying the universe with the Self. One realizes this state by excluding the objective world through steadastness in the eternal Ātman.

दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो
बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियां कुर्वतः ।

संन्यस्ताखिलधर्मकर्मविषयैर्नित्यात्मनिष्ठापरै-
स्तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः
॥ ३४० ॥

340. How is the exclusion of the objective world possible for one who lives identified with the body, whose mind is attached to the perception of external objects, and who performs various acts for that end? This exclusion should be carefully practised by sages who have renounced all kinds of duties[1] and actions[2] and objects,[3] who are passionately devoted to the eternal Ātman, and who wish to possess an undying bliss.

[[1]*Duties*—Belonging to various stations in life.

[2]*Actions*—Those that are enjoined and forbidden by the scriptures as also actions undertaken for selfish ends.

[3]*Objects*—Sense-objects.]

सर्वात्मसिद्धये भिक्षोः कृतश्रवणकर्मणः ।
समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ ३४१ ॥

341. To the Sannyāsin who has gone through the act of hearing,[1] the Śruti passage, "Calm,[2] self-controlled," etc. prescribes *Samādhi* for realizing the identity of the universe with the Self.

[[1]*Hearing*—The truth from the lips of the Guru, after the prescribed manner.

[2]*Calm etc.*—The reference is to *Bṛhadāraṇyaka*, IV. iv. 23.]

आरूढशक्तेरहमो विनाशः
कर्तुन्न शक्यः सहसापि पण्डितैः ।

ये निर्विकल्पाख्यसमाधिनिश्चला-
स्तानन्तराऽनन्तभवा हि वासना: ।। ३४२ ।।

342. Even wise men cannot suddenly destroy egoism after it has once become strong, barring those who are perfectly calm through the *Nirvikalpa Samādhi*.[1] Desires are verily the effect of innumerable births

[[1] *Nirvikalpa Samādhi*—The highest kind of *Samādhi* in which all relative ideas are transcended, and the Ātman is realized as It is. The term has been already explained.]

अहंबुद्ध्यैव मोहिन्या योजयित्वाऽऽवृतेर्बलात् ।
विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ।। ३४३ ।।

343. The projecting power, through the aid of the veiling power, connects a man with the siren of an egoistic idea, and distracts him through the attributes[1] of that.

[The veiling and projecting powers of the Prakṛti or Māyā have already been dealt with See verses 111 and 113.

[1] *Attributes etc*—Such ideas as, "I am the doer".]

विक्षेपशक्तिविजयो विषमो विधातुं
निःशेषमावरणशक्तिनिवृत्त्यभावे ।
दृग्दृश्ययोः स्फुटपयोजलवद्विभागे
नश्येत्तदावरणमात्मनि च स्वभावात् ।
निःसंशयेन भवति प्रतिबन्धशून्यो
विक्षेपणं नहि तदा यदि चेन्मृषार्थे ।। ३४४ ।।

344. It is extremely difficult to conquer the projecting power unless the veiling power is perfectly rooted out.

And that covering over the Ātman naturally vanishes when the subject is perfectly distinguished from the objects, like milk from water. But the victory is undoubtedly (complete and) free from obstacles when there is no oscillation of the mind due to the unreal sense-objects.

सम्यग्विवेकः स्फुटबोधजन्यो
विभज्य दृग्दृश्यपदार्थतत्त्वम् ।
छिनत्ति मायाकृतमोहबन्धं
यस्माद्विमुक्तस्य पुनर्न संसृतिः ॥ ३४५ ॥

345. Perfect discrimination brought on by direct realization distinguishes the true nature of the subject from that of the object, and breaks the bond of delusion created by Māyā; and there is no more transmigration for one who has been freed from this.

परावरैकत्वविवेकवह्नि-
र्दहत्यविद्यागहन ह्यशेषम् ।
किं स्यात्पुनः संसरणस्य बीज-
मद्वैतभावं समुपेयुषोऽस्य ॥ ३४६ ॥

346. The knowledge of the identity of the Jīva and Brahman entirely consumes the impenetrable forest of *Avidyā* or nescience. For one who has realized the state of Oneness, is there any seed left for future transmigration?

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।
मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥ ३४७ ॥

347. The veil that hides Truth vanishes only when the Reality is fully realized. (Thence follow) the destruction of false knowledge and the cessation of misery brought about by its distracting influence.

एतत्त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात् ।
तस्माद्वस्तुसतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥ ३४८ ॥

348. These three are observed in the case of a rope when its real nature is fully known. Therefore the wise man should know the real nature of things for the breaking of his bonds.

अयोऽग्नियोगादिव सत्समन्वया-
न्मात्रादिरूपेण विजृम्भते धीः ।
तत्कार्यमेतद्द्वितयं यतो मृषा
दृष्टं भ्रमस्वप्नमनोरथेषु ॥ ३४९ ॥

ततो विकाराः प्रकृतेरहंमुखा
देहावसाना विषयाश्च सर्वे ।
क्षणेऽन्यथाभावितया ह्यमीषा-
मसत्त्वमात्मा तु कदापि नान्यथा ॥ ३५० ॥

349-350. Like iron[1] manifesting as sparks through contact with fire, the *buddhi* manifests itself as knower and known through the inherence of Brahman. As these two (knower and known), the effects of the *buddhi*, are observed to be unreal in the case of delusion, dream and fancy, similarly, the modifications of the Prakrti, from egoism

down to the body and all sense-objects are also unreal.[2] Their unreality is verily due to their being subject to change every moment. But the Ātman never changes.

[[1]*Like iron etc*—Iron itself is never incandescent, it is fire that makes it appear so. Similarly, the intelligence of Brahman is imparted to the intellect.

The word मात्रादि can be disjoined in two ways· viz. as मात्रा+आदि or as मातृ+आदि; the first gives the meaning of sparks, and the second that of knower and known, i.e. subject and object

[2]*Unreal*—Because they, too, are effects and derivatives of the Prakṛti and depend on their perception by the *buddhi*.]

नित्याद्वयाखण्डचिदेकरूपो
बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।
अहंपदप्रत्ययलक्षितार्थः
प्रत्यक् सदानन्दघनः परात्मा ॥ ३५१ ॥

351. The Supreme Self is ever of the nature of eternal, indivisible knowledge, one without a second, the Witness of the *buddhi* and the rest, distinct from the gross and subtle, the implied meaning[1] of the term and idea "I", the embodiment of inward, eternal bliss.

[[1]*Implied meaning*—Divesting it of its accidental conditions of time and circumstances. See note on *śloka* 247.]

इत्थं विपश्चित्सदसद्विभज्य
निश्चित्य तत्त्वं निजबोधदृष्ट्या
ज्ञात्वा स्वमात्मानमखण्डबोधं
तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥ ३५२ ॥

352. The wise man, discriminating thus the real and the unreal, ascertaining the Truth[1] through his illuminative insight, and realizing his own Self which is Knowledge Absolute, gets rid of the obstructions[2] and directly attains Peace.

[[1]*Truth*—The identity of the Jīva and Brahman.
[2]*Obstructions*—Mentioned in *śloka* 347]

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।
समाधिनाऽविकल्पेन यदाऽद्वैतात्मदर्शनम् ॥ ३५३ ॥

353. When the Ātman, the One without a second, is realized by means of the *Nirvikalpa Samādhi*, then the heart's knot of ignorance is totally destroyed.

त्वमहमिदमितीयं कल्पना बुद्धिदोषात्
प्रभवति परमात्मन्यद्वये निर्विशेषे ।
प्रविलसति समाधावस्य सर्वो विकल्पो
विलयनमुपगच्छेद्वस्तुतत्त्वावधृत्या ॥ ३५४ ॥

354. Such imaginations as "thou", "I" or "this" take place through the defects of the *buddhi*. But when the Paramātman, the Absolute, the One without a second, manifests Itself in *Samādhi* all such imaginations are dissolved for the aspirant, through the realization of the truth of Brahman.

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिं
कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।

तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्
ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः
॥ ३५५ ॥

355. The Sannyāsin, calm, self-controlled, perfectly retiring from the sense-world, forbearing,[1] and devoting himself to the practice of *Samādhi*, always reflects on his own self being the Self of the whole universe. Destroying completely by this means the imaginations which are due to the gloom of ignorance, he lives blissfully *as* Brahman, free from action and the oscillations of the mind.

[[1] *Forbearing*—Having forbearance or fortitude]

समाहिता ये प्रविलाप्य बाह्यं
श्रोत्रादि चेतः स्वमहं चिदात्मनि ।
त एव मुक्ता भवपाशबन्धै-
र्नान्ये तु पारोक्ष्यकथाभिधायिनः ॥ ३५६ ॥

356. Those alone are free from the bondage of transmigration who, attaining *Samādhi*, have merged the objective world, the sense-organs, the mind, nay, the very ego, in the Ātman, the Knowledge Absolute—and none else, who but dabble[1] in second-hand talks.

[[1] *Dabble etc* —Reading them from books etc.]

उपाधिभेदात्स्वयमेव भिद्यते
चोपाध्यपोहे स्वयमेव केवलः ।
तस्मादुपाधेर्विलयाय विद्वान्
वसेत्सदाऽकल्पसमाधिनिष्ठया ॥ ३५७ ॥

357. Through the diversity of the supervening conditions (*Upādhis*), a man is apt to think of himself as also full of diversity; but with the removal[1] of these he is again his own Self, the immutable. Therefore the wise man should ever devote himself to the practice of *Nirvikalpa Samādhi* for the dissolution of the *Upādhis*.

[[1]*Removal etc.*—Before a rose the crystal also looks red, but when the rose is removed, it is again transparent]

सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।
कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥ ३५८ ॥

358. The man who is attached to the Real becomes Real, through his one-pointed devotion. Just as the cockroach[1] thinking intently on the *Bhramara* is transformed into a *Bhramara*.

[[1]*Cockroach etc.*—The reference is to the popular belief that the cockroach, through fright, does actually turn green when caught by the worm known as *Bhramarakīta*.]

क्रियान्तरासक्तिमपास्य कीटको
ध्यायन्नलित्वं ह्यलिभावमृच्छति ।
तथैव योगी परमात्मतत्त्वं
ध्यात्वा समायाति तदेकनिष्ठया ॥ ३५९ ॥

359. Just as the cockroach, giving up the attachment to all other actions, thinks intently on the *Bhramara* and becomes transformed into that worm, exactly in the same manner the *yogin*, meditating on the truth of the Paramātman, attains It through his one-pointed devotion to That.

अतीव सूक्ष्मं परमात्मतत्त्वं
न स्थूलदृष्टया प्रतिपत्तुमर्हति ।
समाधिनात्यन्तसुसूक्ष्मवृत्त्या
ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥ ३६० ॥

360. The truth of the Paramātman is extremely subtle, and cannot be reached by the gross outgoing tendency of the mind. It is only accessible to noble souls with perfectly pure minds, by means of *Samādhi* brought on by an extraordinary fineness of the mental state.

यथा सुवर्णं पुटपाकशोधितं
त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।
तथा मनः सत्त्वरजस्तमोमलं
ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥ ३६१ ॥

361. As gold purified by thorough heating on the fire gives up its impurities and attains to its own lustre, so the mind, through meditation, gives up its impurities of *Sattva*, *Rajas*, and *Tamas*, and attains to the reality of Brahman.

निरन्तराभ्यासवशात्तदित्थं
पक्वं मनो ब्रह्मणि लीयते यदा ।
तदा समाधिः सविकल्पवर्जितः
स्वतोऽद्वयानन्दरसानुभावकः ॥ ३६२ ॥

362. When the mind, thus purified by constant practice, is merged in Brahman, then *Samādhi* passes on from the *Savikalpa* to the *Nirvikalpa* stage, and leads directly

368. Living in a retired place serves to control the sense-organs, control of the senses helps to control the mind, through control of the mind egoism is destroyed; and this again gives the *yogin* an unbroken realization of the Bliss of Brahman. Therefore the man of reflection should always strive only to control the mind.

वाचं नियच्छात्मनि तं नियच्छ
बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।
तं चापि पूर्णात्मनि निर्विकल्पे
विलाप्य शान्तिं परमां भजस्व ॥ ३६९ ॥

369. Restrain speech[1] in the *manas*, and restrain *manas* in the *buddhi*; this again restrain in the witness[2] of *buddhi*, and merging that also in the Infinite Absolute Self, attain to supreme Peace.

[[1]*Speech*—This implies all the sense-organs.

[2]*Witness*—That is, the Jīvātman or individual aspect of the Self.

In this *śloka*, which reproduces in part *Kaṭha*, I. iii. 13, one is asked to ascend higher and higher, restraining successively the sense-activities and mental activities, from the gross to the fine, till at last one is lost in *Samādhi*.]

देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभिः ।
यैर्यैर्वृत्तेः समायोगस्तत्तद्भावोऽस्य योगिनः ॥ ३७० ॥

370. The body, *Prāṇas*, organs, *manas*, *buddhi* and the rest—with whichsoever of these supervening adjuncts the mind is associated, the *yogin* is transformed, as it were, into that.

तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम् ।
संदृश्यते सदानन्दरसानुभवविप्लवः ॥ ३७१ ॥

371. When this is stopped, the man of reflection is found to be easily detached from everything, and to get the experience of an abundance of everlasting Bliss.

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।
त्यजत्यन्तर्बहिःसङ्गं विरक्तस्तु मुमुक्षया ॥ ३७२ ॥

372. It is the man of dispassion (*Vairāgya*) who is fit for this internal as well as external renunciation; for the dispassionate man, out of the desire to be free, relinquishes both internal and external attachment.

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।
विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ ३७३ ॥

373. It is only the dispassionate man who, being thoroughly grounded in Brahman, can give up the external attachment to the sense-objects and the internal attachment for egoism[1] etc.

[[1]*Egoism etc.*—That is, all modifications of the mind.]

वैराग्यबोधौ पुरुषस्य पक्षिवत्
पक्षौ विजानीहि विचक्षण त्वम् ।
विमुक्तिसौधाग्रलताधिरोहणं
ताभ्यां विना नान्यतरेण सिध्यति ॥ ३७४ ॥

374. Know, O wise man, dispassion and discrimination to be like the two wings of a bird in the case of an aspirant. Unless both are there, none can, with the help of either one, reach the creeper of liberation that grows, as it were, on the top of an edifice.

[*Mukti* has been compared to a creeper growing on the top of a lofty building, a temple for instance, since it is inaccessible to the ordinary man]

अत्यन्तवैराग्यवतः समाधिः
समाहितस्यैव दृढप्रबोधः ।
प्रबुद्धतत्त्वस्य हि बन्धमुक्ति-
र्मुक्तात्मनो नित्यसुखानुभूतिः ॥ ३७५ ॥

375. The extremely dispassionate man alone has *Samādhi*, and the man of *Samādhi* alone gets steady realization; the man who has realized the Truth is alone free from bondage, and only the free soul experiences eternal Bliss.

वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मन-
स्तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्यधुक् ।
एतद्द्वारमजस्रमुक्तियुवतेर्यस्मात्त्वमस्मात्परं
सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥३७६॥

376. For the man of self-control I do not find any better instrument of happiness than dispassion, and if that is coupled with a highly pure realization of the Self, it conduces to the suzerainty[1] of absolute Independence; and since this is the gateway to the damsel of everlasting liberation, therefore for thy welfare, be dispassionate both inter-

nally and externally, and always fix thy mind on the eternal Self

[[1]*Suzerainty etc* —Because the realization of the Self, the One without a second, is the real independence, for it is everlasting Bliss, which there is nobody to dispute]

आशां छिन्द्धि विषोपमेषु विषयेष्वेषैव मृत्योः कृति-
स्त्यक्त्वा जातिकुलाश्रमेष्वभिमतिं मुञ्चातिदूरात्क्रियाः ।
देहादावसति त्यजात्मधिषणां प्रज्ञां कुरुष्वात्मनि
त्वं द्रष्टास्यमनोऽसि निर्द्वयपरं ब्रह्मासि यद्वस्तुतः ॥३७७॥

377. Sever thy craving for the sense-objects, which are like poison, for it is the very image of death, and giving up thy pride of caste, family and order of life, fling actions to a distance. Give up thy identification with such unreal things as the body, and fix thy mind on the Ātman. For thou art really the Witness, Brahman, unshackled by the mind, the One without a second, and Supreme.

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं
स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।
ब्रह्मात्मैक्यमुपेत्य तन्मयतया चाखण्डवृत्त्याऽनिशं
ब्रह्मानन्दरसं पिबात्मनि मुदा शून्यैः किमन्यैर्भृशम् ॥३७८॥

378. Fixing the mind firmly on the Ideal, Brahman, and restraining[1] the external organs in their respective centres; with the body held steady and taking no thought for its maintenance; attaining identity with Brahman and being one with It—always drink joyfully of the Bliss of

Brahman in thy own Self, without a break. What is the use of other things[2] which are entirely hollow?

[[1]*Restraining etc.*—That is, not allowing them to go outward.
[2]*Other things*—Pursued as means of happiness.]

अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम् ।
चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम् ॥ ३७९ ॥

379. Giving up the thought of the non-Self which is evil and productive of misery, think of the Self, the Bliss Absolute, which conduces to liberation.

एष स्वयंज्योतिरशेषसाक्षी
विज्ञानकोशो विलसत्यजस्रम् ।
लक्ष्यं विधायैनमसद्विलक्षण-
मखण्डवृत्त्याऽऽत्मतयाऽनुभावय ॥ ३८० ॥

380. Here shines eternally the Ātman, the Self-effulgent Witness of everything, which has the *buddhi* for Its seat. Making this Ātman which is distinct from the unreal, the goal, meditate on It as thy own Self, excluding all other thought.

एतमच्छिन्नया वृत्त्या प्रत्ययान्तरशून्यया ।
उल्लेखयन्विजानीयात्स्वस्वरूपतया स्फुटम् ॥ ३८१ ॥

381. Reflecting on this Ātman continuously and without any foreign thought intervening, one must distinctly realize It to be one's real Self.

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन् ।
उदासीनतया तेषु तिष्ठेत्स्फुटघटादिवत् ॥ ३८२ ॥

382. Strengthening one's identification with This, and giving up that with egoism and the rest, one must live without any concern for them, as if they were trifling things, like a cracked jar or the like.

विशुद्धमन्तःकरणं स्वरूपे
निवेश्य साक्षिण्यवबोधमात्रे ।
शनैः शनैर्निश्चलतामुपानयन्
पूर्णं स्वमेवानुविलोकयेत्ततः ॥ ३८३ ॥

383. Fixing the purified mind in the Self, the Witness, the Knowledge Absolute, and slowly making it still, one must then realize one's own infinite Self.

देहेन्द्रियप्राणमनोऽहमादिभिः
स्वाज्ञानक्लृप्तैरखिलैरुपाधिभिः ।
विमुक्तमात्मानमखण्डरूपं
पूर्णं महाकाशमिवावलोकयेत् ॥ ३८४ ॥

384. One should behold the Ātman, the Indivisible and Infinite, free from all limiting adjuncts such as the body, organs, *Prāṇas*, *manas* and egoism, which are creations of one's own ignorance—like the infinite sky.[1]

[[1]*Infinite sky*—Which is one and indivisible, despite the jars and other things that apparently enclose it. See the next *śloka*]

घटकलशकुसूलसूचिमुख्यै-
गंगनमुपाधिशतैर्विमुक्तमेकम् ।
भवति न विविधं तथैव शुद्धं
परमहमादिविमुक्तमेकमेव ॥ ३८५ ॥

385. The sky, divested of the hundreds of limiting adjuncts such as a jar, a pitcher, a receptacle for grains or a needle, is one, and not diverse; exactly in a similar way the pure Brahman, when divested of egoism etc., is verily One.

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः ।
ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥ ३८६ ॥

386. The limiting adjuncts from Brahmā[1] down to a clump of grass are all wholly unreal. Therefore one should realize one's own Infinite Self as the only Principle.

[[1]*From Brahmā etc.*—Even the position of Creator is a passing phase of the Self, which is greater than all Its conditions]

यत्र भ्रान्त्या कल्पितं तद्विवेके
तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।
भ्रान्तेर्नाशे भाति दृष्टाहितत्त्वं
रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥ ३८७ ॥

387. That in which something is imagined to exist through error, is, when rightly discriminated, that thing itself, and not distinct from it. When the error is gone, the reality about the snake falsely perceived becomes the rope. Similarly[1] the universe is in reality the Ātman.

[[1]*Similarly etc*—The rope is always the rope and never actually turns into a snake; similarly the universe also is always Brahman.]

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।
स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥ ३८८ ॥

388. The Self is[1] Brahmā, the Self is Viṣṇu, the Self is Indra, the Self is Śiva; the Self is all this universe. Nothing exists except the Self.

[[1]*Is*—That is, appears as]

अन्तः स्वयं चापि बहिः स्वयं च
स्वयं पुरस्तात् स्वयमेव पश्चात् ।
स्वयं ह्यावाच्यां स्वयमप्युदीच्यां
तथोपरिष्टात्स्वयमप्यधस्तात् ॥ ३८९ ॥

389. The Self is within, and the Self is without; the Self is before and the Self is behind; the Self is in the south, and the Self is in the north; the Self likewise is above and also below.

[An echo of *Muṇḍaka*, II ii 11.]

तरङ्गफेनभ्रमबुद्बुदादि
सर्वं स्वरूपेण जलं यथा तथा ।
चिदेव देहाद्यहमन्तमेतत्
सर्वं चिदेवैकरसं विशुद्धम् ॥ ३९० ॥

390. As the wave, the foam, the whirlpool, the bubble, etc. are all in essence but water, similarly the *Cit* (Knowl-

edge Absolute) is all this, from[1] the body up to egoism. Everything is verily the *Cit*, homogeneous and pure.

[[1]*From etc.*—See *śloka* 384.]

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः
सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः ।
पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं
वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ ३९१ ॥

391. All this universe known through speech and mind is nothing but Brahman; there is nothing besides Brahman, which exists beyond the utmost range of the Prakṛti. Are the pitcher,[1] jug, jar, etc. known to be distinct from the clay of which they are composed? It is the deluded man who talks of "thou" and "I", as an effect of the wine of Māyā.

[[1]*Pitcher etc.*—The difference, if any, is only in name and form]

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।
ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥ ३९२ ॥

392. The Śruti, in the passage, "Where[1] one sees nothing else," etc. declares by an accumulation of verbs the absence of duality, in order to remove the false superimpositions.[2]

[[1]*Where etc.* — The reference is to *Chāndoyga*, VII xxiv. 1.— "Where one sees nothing else, hears nothing else, knows nothing else, that is the Infinite." That is, Brahman is the only Reality.

[2]*False superimpositions*—That is, considering the knower, knowledge, and known to be distinct entities.]

आकाशवन्निर्मलनिर्विकल्पं
निःसीमनिःस्पन्दननिर्विकारम् ।
अन्तर्बहिःशून्यमनन्यमद्वयं
स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥ ३९३ ॥

393. The Supreme Brahman is, like the sky, pure, absolute, infinite, motionless, and changeless, devoid of interior or exterior, the One Existence, without a second, and is one's own Self. Is there any other object[1] of knowledge?

[[1]*Any other etc.*—In other words, Brahman is both subject and object.]

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं
ब्रह्मैतज्जगदाततं नु सकलं ब्रह्माद्वितीयं श्रुतिः ।
ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं
ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद्ध्रुवम् ॥ ३९४ ॥

394. What is the use of dilating on this subject? The Jīva is no other than Brahman; this whole extended universe is Brahman Itself; the Śruti inculcates the Brahman without a second; and it is an indubitable fact that people of enlightened minds who know their identity with Brahman and have given up their connection with the objective world, live palpably unified with Brahman as eternal Knowledge and Bliss.

जहि मलमयकोशेऽहंधियोत्थापिताशां
प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।

निगमगदितकीर्तिं नित्यमानन्दमूर्तिं
स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥ ३९५ ॥

395. (First) destroy[1] the hopes raised by egoism in this filthy gross body, then do the same forcibly with the air-like subtle body; and realizing Brahman, the embodiment of eternal Bliss—whose glories the scriptures proclaim—as thy own Self, live *as* Brahman.

[[1]*Destroy etc*—Both the gross and subtle bodies are coverings over the Ātman, the Existence-Knowledge-Bliss Absolute, and freedom consists in going beyond them]

शवाकारं यावद्भजति मनुजस्तावदशुचिः
परेभ्यः स्यात्क्लेशो जननमरणव्याधिनिलयः ।
यदात्मानं शुद्धं कलयति शिवाकारमचलम्
तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ ३९६ ॥

396. So long as man has any regard for this corpse-like body, he is impure, and suffers[1] from his enemies as also from birth, death, and disease; but when he thinks of himself as pure, as the essence of Good and immovable, he assuredly becomes free from them; the Śrutis[2] also say this.

[[1]*Suffers from his enemies etc*—Compare *Bṛhadāraṇyaka*, II iv. 6.—"The Brāhmanas oust him who sees them as different from himself," etc., and *Bṛhadāraṇyaka*, I iv. 2.—"So long as there is a second, there is fear."

[2]*Śrutis etc.*—For example *Chāndogya*, VIII. xii. 1.—"This body is mortal, O Indra," etc]

स्वात्मन्यारोपिताशेषाभासवस्तुनिरासतः ।
स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥ ३९७ ॥

397. By the elimination of all apparent existences[1] superimposed on the soul, the supreme Brahman, Infinite, the One without a second and beyond action, remains as Itself[2]

[[1]*Apparent existences*—Such as egoism.

[2]*As Itself*—In Its own essence]

समाहितायां सति चित्तवृत्तौ
परात्मनि ब्रह्मणि निर्विकल्पे ।
न दृश्यते कश्चिदयं विकल्पः
प्रजल्पमात्रः परिशिष्यते यतः ॥ ३९८ ॥

398. When the mind-functions are merged[1] in the Paramātman, the Brahman, the Absolute, none of this phenomenal world[2] is seen, whence it is reduced to mere talk.[3]

[[1]*Merged*—Through the Nirvikalpa Samādhi

[2]*Phenomenal world*—Created by name and form, hence unreal.

[3]*Mere talk*—On the lips of others, who are ignorant. Compare *Chāndogya*, VI. i 4—"All modifications are mere names and efforts of speech," etc.]

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ३९९ ॥

399. In the One Entity (Brahman) the conception of the universe is a mere phantom. Whence can there be any diversity in That which is changeless, formless, and Absolute?

द्रष्टृदर्शनदृश्यादिभावशून्यैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०० ॥

400. In the One Entity devoid of the concepts of seer,[1] seeing, and seen—which is changeless, formless, and Absolute—whence can there be any diversity?

[[1]*Seer etc.*—Of which the phenomenal world consists.]

कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०१ ॥

401. In the One Entity which is changeless, formless, and Absolute, and which is perfectly all-pervading and motionless like the ocean after the dissolution of the universe, whence can there be any diversity?

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।
अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥ ४०२ ॥

402. Where the root of delusion[1] is dissolved like darkness in light—in the Supreme Reality, the One without a second, the Absolute—whence can there be any diversity?

[[1]*Root of delusion*—Ignorance.]

एकात्मके परे तत्त्वे भेदवार्ता कथं वसेत् ।
सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः ॥ ४०३ ॥

403. How can the talk of diversity apply to the Supreme Reality which is one and homogeneous? Who has ever observed diversity in the unmixed bliss of the state of profound sleep?

न ह्यस्ति विश्वं परतत्त्वबोधात्
सदात्मनि ब्रह्मणि निर्विकल्पे ।
कालत्रये नाप्यहिरीक्षितो गुणे
न ह्यम्बुबिंदुर्मृगतृष्णिकायाम् ॥ ४०४ ॥

404. Even before the realization of the highest Truth, the universe does not exist in the Absolute Brahman, the essence of Existence. In none of the three states of time[1] is the snake ever observed in the rope, nor a drop of water in the mirage.

[[1]*Three states of time*—Past, present, and future.]

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।
इति ब्रूते श्रुतिः साक्षात्सुषुप्तावनुभूयते ॥ ४०५ ॥

405. The Śrutis[1] themselves declare that this dualistic universe is but a delusion from the standpoint of absolute Truth. This is also experienced in the state of dreamless sleep.

[[1] *Śrutis*—*Kaṭha* II.ii.11 *Bṛhadāraṇyaka*, II iv. 14, *Muṇḍaka*, II. ii, *Chāndogya*, VI. xiv., etc.]

अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।
पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥ ४०६ ॥

406. That which is superimposed upon something else is observed by the wise to be identical with the substratum, as in the case of the rope appearing as the snake. The apparent difference[1] depends[2] solely on error.

[[1]*Apparent difference*—Noticed by the ignorant.

[2]*Depends etc.*—That is, lasts only so long as the error persists]

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।
अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥ ४०७ ॥

407. This apparent universe has its root in the mind, and never persists after the mind is annihilated. Therefore dissolve the mind by concentrating it on the Supreme Self, which is thy inmost Essence.

किमपि सततबोधं केवलानन्दरूपं
निरुपममतिवेलं नित्यमुक्तं निरीहम् ।
निरवधिगगनाभं निष्कलं निर्विकल्पं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०८ ॥

408. The wise man realizes in his heart,[1] through Samādhi, the Infinite Brahman, which is something[2] of the nature of eternal Knowledge and absolute Bliss, which has no exemplar, which transcends all limitations, is ever free and without activity, and which is like the limitless sky, indivisible, and absolute.

[[1]*Heart*—Stands for the *buddhi*.

[2]*Something*—Which is inexpressible in terms of speech or thought]

प्रकृतिविकृतिशून्यं भावनातीतभावं
समरसमसमानं मानसम्बन्धदूरम् ।
निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०९ ॥

409. The wise man realizes in his heart, through *Samādhi*, the Infinite Brahman, which is devoid of the ideas of cause and effect, which is the Reality beyond all imaginations, homogeneous, matchless, beyond the range of proofs,[1] established[2] by the pronouncements of the Vedas, and ever familiar[3] to us as the sense of the ego.

[[1]*Proofs*—Other than revelation, viz. direct perception and inference. Revelation also merely hints at It.

[2]*Established etc.*—We cannot deny the Self, for the Vedas speak of It.

[3]*Ever familiar etc.*—Nobody can ever conceive that he is not. For a discussion on the subject, refer to the *Śārīraka Bhāṣya* on the *Brahma Sūtras*, I i 2].

अजरममरमस्ताभाववस्तुस्वरूपं
स्तिमितसलिलराशिप्रख्यमाख्याविहीनम् ।
शमितगुणविकारं शाश्वतं शान्तमेकं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४१० ॥

410. The wise man realizes in his heart, through Samādhi, the Infinite Brahman, which is undecaying and immortal, the positive Entity[1] which precludes all negations, which resembles the placid ocean and is without a name, in which there are neither merits nor demerits, and which is eternal, pacified and One.

[[1]*Entity etc.*—Being the Absolute Reality, there is no room in It for any kind of *Abhāva*, such as *Prāgabhāva* (previous non-existence, as of a jar before it was made) or *Pradhvamsābhāva* (cessation by destruction, as when the jar is broken to pieces).]

समाहितान्तःकरणः स्वरूपे
विलोकयात्मानमखण्डवैभवम् ।

विच्छिन्द्धि बन्धं भवगन्धगन्धितं
यत्नेन पुंस्त्वं सफलीकुरुष्व ॥ ४११ ॥

411. With the mind restrained in *Samādhi*, behold in thy self the Ātman, of infinite glory, cut off thy bondage strengthened by the impressions of previous births, and carefully attain the consummation[1] of thy birth as a human being.

[[1]*Consummation etc* — That is, *Mokṣa*, which is pre-eminently possible in a human birth]

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।
भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥ ४१२ ॥

412. Meditate on the Ātman, which resides in thee,[1] which is devoid of all limiting adjuncts, the Existence-Knowledge-Bliss Absolute, the One without a second, and thou shalt no more come under the round of births and deaths.

[[1]*Resides in thee*—As thy own Being.]

छायेव पुंसः परिदृश्यमान-
माभासरूपेण फलानुभूत्या ।
शरीरमाराच्छववन्निरस्तं
पुनर्न संधत्त इदं महात्मा ॥ ४१३ ॥

413. After the body has once been cast off to a distance like a corpse, the sage never more[1] attaches himself to it, though it is visible[2] as an appearance, like the shadow of a man, owing to the experience of the effects of past deeds.

[[1]*Never more etc.*—Not even on his return to the normal plane after Samādhi.

[2]*Visible etc.*—It would not be perceived at all but for the effects of *Prārabdha* work, which are experienced through the body. As it is, it is just an appearance.]

सततविमलबोधानन्दरूपं समेत्य
त्यज जडमलरूपोपाधिमेतं सुदूरे ।
अथ पुनरपि नैष स्मर्यतां वान्तवस्तु
स्मरणविषयभूतं कल्पते कुत्सनाय ॥ ४१४ ॥

414. Realizing the Ātman, the eternal, pure Knowledge and Bliss, throw far away this limitation of a body, which is inert and filthy by nature. Then remember it no more, for something that has been vomited excites but disgust when called to memory.

समूलमेतत्परिदाह्य वह्नौ
सदात्मनि ब्रह्मणि निर्विकल्पे ।
ततः स्वयं नित्यविशुद्धबोधा-
नन्दात्मना तिष्ठति विद्वरिष्ठः ॥ ४१५ ॥

415. Burning all this,[1] with its very root,[2] in the fire of Brahman, the Eternal and Absolute Self, the truly wise man thereafter remains alone, as the Ātman, the eternal, pure Knowledge and Bliss.

[[1]*All this*—The objective universe—the non-Self.

[2]*Root*—Nescience.]

प्रारब्धसूत्रग्रथितं शरीरं
प्रयातु वा तिष्ठतु गोरिव स्रक् ।
न तत्पुनः पश्यति तत्त्ववेत्ता-
ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥ ४१६ ॥

416. The knower of Truth does no more care whether this body, spun out by the threads of *Prārabdha* work, falls or remains—like the garland[1] on a cow—for his mind-functions are at rest in the Brahman, the essence of Bliss.

[[1]*Garland etc*—As a cow is supremely unconcerned about the garland put on her neck by somebody, so the man of realization has got nothing to do with the body.]

अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।
किमिच्छन् कस्य वा हेतोर्देहं पुष्णाति तत्त्ववित् ॥ ४१७ ॥

417. Realizing the Ātman, the Infinite Bliss, as his very Self, with what[1] object, or for whom, should the knower of Truth cherish[2] the body?

[[1]*With what etc.*—A reproduction of the sense of *Bṛhadāraṇyaka*, IV. iv. 12. He never thinks of himself as the *Bhoktṛ*, the experiencer, or Jīva.

[2]*Cherish*—Like men of the world]

संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।
बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥ ४१८ ॥

418. The *yogin* who has attained perfection and is liberated-in-life gets this as result—he enjoys eternal Bliss in his mind, internally as well as externally.

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।
स्वानन्दानुभवाच्छान्तिरेषैवोपरतेः फलम् ॥ ४१९ ॥

419. The result of dispassion is knowledge, that of knowledge is withdrawal from sense-pleasures, which leads to the experience of the Bliss of the Self, whence follows Peace.

यद्युत्तरोत्तराभावः पूर्वपूर्वन्तु निष्फलम् ।
निवृत्तिः परमा तृप्तिरानन्दोऽनुपमः स्वतः ॥ ४२० ॥

420. If there is an absence of the succeeding stages, the preceding ones are futile. (When the series is perfect) the cessation of the objective world, extreme satisfaction, and matchless bliss follow as a matter of course.

दृष्टदुःखेष्वनुद्वेगो विद्यायाः प्रस्तुतं फलम् ।
यत्कृतं भ्रान्तिवेलायां नाना कर्म जुगुप्सितम् ।
पश्चान्नरो विवेकेन तत्कथं कर्तुमर्हति ॥ ४२१ ॥

421. Being unruffled by earthly[1] troubles is the result in question of knowledge. How can a man who did various loathsome deeds during the state of delusion, commit the same afterwards, possessed of discrimination?

[[1] *Earthly*—Lit. visible, i.e. those experienced in this life, as opposed to the *invisible* ones, i e. those which are to be experienced hereafter.]

विद्याफलं स्यादसतो निवृत्तिः
प्रवृत्तिरज्ञानफलं तदीक्षितम् ।

ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ
नोचेद्विदां दृष्टफलं किमस्मात् ॥ ४२२ ॥

422. The result of knowledge should be the turning away from unreal things, while attachment to these is the result of ignorance. This is observed in the case of one who[1] knows a mirage and things of that sort, and one who does not. Otherwise, what other tangible result do the knowers of Brahman obtain?

[[1]*One who etc.*—The man who knows the mirage laughs at the illusion and passes by, but the ignorant man runs after it, mistaking it for water. To the sage the world appears no doubt, but he knows it to be unreal and is not lured by it. Not so the man of the world.]

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः ।
अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥ ४२३ ॥

423. If the heart's knot of ignorance is totally destroyed, what natural cause can there be for inducing such a man to selfish action—the man who is averse to sense-pleasures?

वासनानुदयो भोग्ये वैराग्यस्य तदावधिः ।
अहंभावोदयाभावो बोधस्य परमावधिः ।
लीनवृत्तैरनुत्पत्तिर्मर्यादोपरतेस्तु सा ॥ ४२४ ॥

424. When the sense-objects excite no more desire, then is the culmination of dispassion. The extreme perfection of knowledge is the absence of any impulsion of the egoistic idea. And the limit of self-withdrawal is reached when the mind-functions that have been merged, appear no more.

[Compare the *Pañcadaśī*, Chapter VI, verses 285-86: "The acme of dispassion is setting at naught even the joys of the *Brahmaloka*, the highest heaven; realization is at its highest when one identifies oneself with the Supreme Ātman as firmly as the ordinary man identifies himself with his body, and the perfection of self-withdrawal is reached when one forgets the dualistic universe as completely as in dreamless sleep "]

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधी-
रन्यावेदितभोग्यभोगकलनो निद्रालुवद्बालवत् ।
स्वप्नालोकितलोकवज्जगदिदं पश्यन्क्वचिल्लब्धधी-
रास्ते कश्चिदनन्तपुण्यफलभुग्धन्यः स मान्यो भुवि
॥ ४२५ ॥

425. Freed from all sense of reality of the external sense-objects on account of his always remaining merged in Brahman; only seeming[1] to enjoy such sense-objects as are offered by others, like one sleepy, or like a child; beholding this world as one seen in dreams, and having cognition of it at chance moments—rare indeed is such a man, the enjoyer[2] of the fruits of endless merit, and he alone is blessed and esteemed on earth.

[[1]*Only seeming etc* —When his attendants or friends offer him food etc , he takes it but half consciously, his mind being deeply absorbed in Brahman.

[2]*The enjoyer etc.*—That is, a most fortunate man.]

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।
ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥ ४२६ ॥

426. That Sannyāsin has got a steady illumination who, having his soul wholly merged in Brahman, enjoys eternal bliss, is changeless, and free from activity.

[The characteristics of a man of realization are set forth in this and the next few *ślokas* Compare *Gītā*, II. 55-68]

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।
निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।
सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ ४२७ ॥

427. That kind of mental function which cognizes only the identity of the Self and Brahman, purified[1] of all adjuncts, which is free from duality, and which concerns itself only with Pure Intelligence, is called illumination. He who has this perfectly steady is called a man of steady illumination.

[[1]*Purified etc* —Eliminating the accidental adjuncts and meditating on the common substratum, Brahman the Absolute. See *śloka* 241.]

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः ।
प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते ॥ ४२८ ॥

428. He whose illumination is steady, who has constant bliss, and who has almost forgotten the phenomenal universe, is accepted as a man liberated in this very life.

लीनधीरपि जागर्ति जाग्रद्धर्मविवर्जितः ।
बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते ॥ ४२९ ॥

429. He who, even having his mind merged in Brahman, is[1] nevertheless quite alert, but free at the same time from the characteristics[2] of the waking state, and whose realization is free from desires, is accepted as a man liberated-in-life.

[[1]*Is etc.*—That is, never deviates from the ideal life of a *Jñānin*.

[2]*Characteristics etc.*—That is, cognizing the objective world through the senses, and being attached to it, like the ignorant man]

शान्तसंसारकलनः कलावानपि निष्कलः ।
यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते ॥ ४३० ॥

430. He whose cares[1] about the phenomenal state have been appeased, who, though possessed of a body consisting of parts, is yet devoid of parts,[2] and whose mind is free from anxiety, is accepted as a man liberated-in-life.

[[1]*Cares etc.*—That is, how his bondage will cease, and so on.

[2]*Devoid of parts*—As Brahman.]

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।
अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ ४३१ ॥

431. The absence of the ideas of "I" and "mine"[1] even in this existing body which follows as a shadow,[2] is a characteristic of one liberated-in-life.

[[1]*I and mine*—That one is fair or stout, etc., or that this body belongs to one.

[2]*Shadow*—See *śloka* 413.]

अतीताननुसन्धानं भविष्यदविचारणम् ।
औदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम् ॥ ४३२ ॥

432. Not dwelling on enjoyments of the past, taking no thought for the future and looking with indifference upon the present, are characteristics of one liberated-in-life.

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।
सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३३ ॥

433. Looking[1] everywhere with an eye of equality in this world, full of elements possessing merits and demerits, and distinct by nature from one another, is a characteristic of one liberated-in-life.

[[1]*Looking etc* —The world is so full of diversity, yet the man of realization looks deeper, and sees the one Brahman in everything.]

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयाऽऽत्मनि ।
उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३४ ॥

434. When things pleasant or painful present themselves, to remain unruffled in mind in both cases, through the sameness of attitude, is a characteristic of one liberated-in-life.

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः ।
अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ॥ ४३५ ॥

435. The absence of all ideas of interior[1] or exterior in the case of a Sannyāsin, owing to his mind being engrossed in tasting the bliss of Brahman, is a characteristic of one liberated-in-life.

[[1]*Interior etc.*—Since there is but one Existence, Brahman.]

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।
औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ॥ ४३६ ॥

436. He who lives unconcerned, devoid of all ideas of "I" and "mine" with regard to the body, organs, etc., as well as to his duties, is known as a man liberated-in-life.

[The *Jñānin* is free from egoism or *Abhimāna*, though he may be intensely active. This state is hinted at in this *śloka*.]

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात् ।
भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥ ४३७ ॥

437. He who has realized his Brahmanhood aided[1] by the scriptures, and is free from the bondage of transmigration, is known as a man liberated-in-life.

[[1] *Aided etc.*—By discriminating the Truth inculcated by the scriptures.]

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।
यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥ ४३८ ॥

438. He who never has the idea of "I" with regard to the body, organs, etc., nor that of "it" in respect of things other than these, is accepted as one liberated-in-life.

न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।
प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥ ४३९ ॥

439. He who through his illumination never differentiates the Jīva and Brahman, nor the universe and Brahman, is known as a man liberated-in-life.

साधुभिः पूज्यमानेऽस्मिन्पीड्यमानेऽपि दुर्जनैः ।
समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥ ४४० ॥

440. He who feels just the same when his body is either worshipped by the good or tormented by the wicked, is known as a man liberated-in-life.

यत्र प्रविष्टा विषयाः परेरिता
नदीप्रवाहा इव वारिराशौ ।
लिनन्ति सन्मात्रतया न विक्रिया-
मुत्पादयन्त्येष यतिर्विमुक्तः ॥ ४४१ ॥

441. The Sannyāsin in whom the sense-objects directed by others[1] are engulfed like flowing rivers in the sea and produce no change, owing to his identity with the Existence Absolute, is indeed liberated.

[[1] *Directed by others*—That is, which others thrust on him. Whatever comes within his knowledge only strengthens his identity with Brahman.]

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।
अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ ४४२ ॥

442. For one who has realized the Truth of Brahman, there is no more attachment to the sense-objects as before: If there is, that man has not realized his identity with Brahman, but is one[1] whose senses are outgoing in their tendency.

[[1] *Is one etc*—Is an ordinary sense-bound man.]

प्राचीनवासनावेगादसौ संसरतीति चेत् ।
न सदेकत्वविज्ञानान्मन्दी भवति वासना ॥ ४४३ ॥

443. If it be urged that he is still attached to the sense-objects through the momentum of his old desires, the reply is—no, for desires get weakened through the realization of one's identity with Brahman.

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।
तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ ४४४ ॥

444. The propensities of even a confirmed libertine are checked in the presence of his mother; just so, when Brahman, the Bliss Absolute, has been realized, the man of realization has no longer any worldly tendency.

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।
ब्रवीति श्रुतिरेतस्य प्रारब्धं फलदर्शनात् ॥ ४४५ ॥

445. One who is constantly practising meditation is observed to have external perceptions.[1] The Śrutis[2] mention *Prārabdha* work[3] in the case of such a man, and we can infer this from results[4] actually seen.

[[1]*External perceptions*—Such as satisfying the physical needs or teaching enquirers.

[2]*Śrutis etc.*—The reference is to *Chāndogya*, VI. xiv. 2: "The delay in his (i.e a *Jñānin's*) case is only so long as his body lasts, after which he becomes one with Brahman."

[3]*Prārabdha work*—The strong resulting impression of work done in past lives which has engendered the present body (referred to in *śloka* 451). The other two kinds of work are the *Sañcita* or accumulated (mentioned in *śloka* 447) and the *Āgāmi* or yet to come (mentioned in *śloka* 449)

[4]*Results etc*—The continuance of the body after realization, and its experiences during that period, can only be explained by assuming that the *Prārabdha* continues to work. This is further explained in the next *śloka*.]

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।
फलोदयः क्रियापूर्वो निष्क्रियो न हि कुत्रचित् ॥ ४४६ ॥

446. *Prārabdha* work is acknowledged to persist so long as there is the perception of happiness and the like. Every result is preceded by an action, and nowhere is it seen to accrue independently of action.

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।
सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ ४४७ ॥

447. Through the realization of one's identity with Brahman, all the accumulated actions of a hundred crore of cycles come to nought, like the actions of the dream-state on awakening.

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।
सुप्तोत्थितस्य किं तत्स्यात्स्वर्गाय नरकाय वा ॥ ४४८ ॥

448. Can the good actions or dreadful sins that a man fancies himself doing in the dream-state, lead him to heaven or hell after he has awakened from sleep?

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।
न श्लिष्यति च यत्किञ्चित्कदाचिद्भाविकर्मभिः ॥४४९॥

449. Realizing the Ātman, which is unattached and indifferent like the sky, the aspirant is never touched in the least by actions yet to be done.

न नभो घटयोगेन सुरागन्धेन लिप्यते ।
तथात्मोपाधियोगेन तद्धर्मैर्नैव लिप्यते ॥ ४५० ॥

450. The sky is not affected by the smell of liquor merely through its connection with the jar; similarly, the Ātman is not, through Its connection with the limitations, affected by the properties thereof.

[The Ātman, like the sky, is always unattached, though the ignorant man superimposes connection with external things on It.]

ज्ञानोदयात्पुरारब्धं कर्मज्ञानान्न नश्यति ।
अदत्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ ४५१ ॥

451. The work which has fashioned this body prior to the dawning of knowledge, is not destroyed by that knowledge without yielding its fruits, like the arrow shot at an object.

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।
न तिष्ठति छिनत्येव लक्ष्यं वेगेन निर्भरम् ॥ ४५२ ॥

452. The arrow which is shot at an object with the idea that it is a tiger, does not, when that object is perceived to be a cow, check itself, but pierces the object with full force.

प्रारब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः
सम्यग्ज्ञानहुताशनेन विलयः प्राक्संचितागामिनाम् ।
ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिता-
स्तेषां तत्त्रितयं नहि क्वचिदपि ब्रह्मैव ते निर्गुणम्
॥ ४५३ ॥

453. *Prārabdha*[1] work is certainly very strong for the man of realization, and is spent only by the actual experi-

ence of its fruit; while the actions previously accumulated and those yet to come are destroyed by the fire of perfect knowledge. But none of the three at all affects those who, realizing their identity with Brahman, are always living absorbed in that idea. They are verily the transcendent Brahman.

[[1]*Prārabdha etc* —The argument in the Śrutis in support of *Prārabdha* work being binding on even the *Jñānin* (as set forth in the first half of this *śloka* as well as in *ślokas* 445 and 451-52) is only a tentative recapitulation (*Anuvāda*) of the popular view. Strictly speaking, the *Jñānin* himself is not even aware of its existence The truth about it is given in the last half of this *śloka* and in *śloka* 463, and reasons for this view are set forth in *ślokas* 454 and following. We may add in passing that we have here the boldest pronouncement on the exalted status of a man of realization, who is affected by nothing whatsoever in creation.]

उपाधितादात्म्यविहीनकेवल-
ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।
प्रारब्धसद्भावकथा न युक्ता
स्वप्नार्थसंबन्धकथेव जाग्रतः ॥ ४५४ ॥

454. For the sage who lives in his own Self as Brahman, the One without a second, devoid of identification with the limiting adjuncts, the question of the existence of *Prārabdha* work is meaningless, like the question of a man who has awakened from sleep having any connection with the objects seen in the dream-state.

न हि प्रबुद्धः प्रतिभासदेहे
देहोपयोगिन्यपि च प्रपञ्चे ।

करोत्यहन्तां ममतामिदन्तां
किन्तु स्वयं तिष्ठति जागरेण ॥ ४५५ ॥

455. The man who has awakened from sleep never has any idea of "I" or "mine" with regard to his dream-body and the dream-objects that ministered to that body, but lives quite awake, as his own Self.

न तस्य मिथ्यार्थसमर्थनेच्छा
न संग्रहस्तज्जगतोऽपि दृष्टः ।
तत्रानुवृत्तिर्यदि चेन्मृषार्थे
न निद्रया मुक्त इतीष्यते ध्रुवम् ॥ ४५६ ॥

456. He has no desire to substantiate the unreal objects, nor is he seen to maintain that dream-world. If he still clings to those unreal objects, he is emphatically declared to be not yet free from sleep.

तद्वत्परे ब्रह्मणि वर्तमानः
सदात्मना तिष्ठति नान्यदीक्षते ।
स्मृतिर्यथा स्वप्नविलोकितार्थे
तथा विदः प्राशनमोचनादौ ॥ ४५७ ॥

457. Similarly, he who is absorbed in Brahman lives identified with that eternal Reality and beholds nothing else. As one has a memory of the objects seen in a dream, so the man of realization has a memory of the everyday actions such as eating.

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम् ।
नानादेरात्मनो युक्तं नैवात्मा कर्मनिर्मितः ॥ ४५८ ॥

458. The body has been fashioned by Karma, so one may imagine *Prārabdha* work with reference to it. But it is not reasonable to attribute the same to the Ātman, for the Ātman is never the outcome of work.

अजो नित्यः शाश्वत इति ब्रूते श्रुतिरमोघवाक् ।
तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥ ४५९ ॥

459. The Śrutis, whose words are infallible, declare the Ātman to be "birthless,[1] eternal and undecaying". So, to the man who lives identified with That, how can *Prārabdha* work be attributed?

[[1]*Birthless etc.*—The reference is to *Kaṭha*, I ii. 18. "The Ātman is birthless, eternal, undecaying, and ever new (ancient), and is not destroyed when the body is destroyed "]

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।
देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ॥ ४६० ॥

460. *Prārabdha* work can be maintained only so long as one lives identified with the body. But no one admits that the man of realization ever identifies himself with the body. Hence *Prārabdha* work should be rejected in his case.

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।
अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ ४६१ ॥

461. The attributing of *Prārabdha* work to the body even is certainly an error. How can something that is superimposed (on another) have any existence, and how can that which is unreal have a birth? And how can that which has not been born at all, die? So how can *Prārabdha* work exist for something that is unreal?

[The body, being an effect of Māyā is unreal, and it is absurd to speak of *Prārabdha* work as affecting this *unreal* body.]

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ॥ ४६२ ॥
समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।
न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥ ४६३ ॥

462-463. "If the effects of ignorance are destroyed with their root by knowledge, then how does the body live?"—it is to convince those fools who entertain a doubt like this, that the Śrutis, from a relative standpoint, hypothesise *Prārabdha* work, but not for proving the reality of the body etc. of the man of realization.

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६४ ॥

464. There is only Brahman, the One without a second, infinite, without beginning or end, transcendent and changeless; there is no duality whatsoever in It.

सद्घनं चिद्घनं नित्यमानन्दघनमक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६५ ॥

465. There is only Brahman, the One without a second, the Essence of Existence, Knowledge, and Eternal Bliss, and devoid of activity; there is no duality whatsoever in It.

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६६ ॥

466. There is only Brahman, the One without a second, which is within all, homogeneous,[1] infinite, endless, and all-pervading; there is no duality whatsoever in It.

[[1]*Homogeneous*—Admitting of no variation]

अहेयमनुपादेयमनादेयमनाश्रयम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६७ ॥

467. There is only Brahman, the One without a second, which is neither to be shunned[1] nor taken up nor accepted, and which is without[2] any support; there is no duality whatsoever in It.

[[1]*Shunned etc.*—Because It is the Self of all.

[2]*Without etc.*—Self-existent, being Itself the support of everything else.]

निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६८ ॥

468. There is only Brahman, the One without a second, beyond attributes, without parts, subtle, absolute, and taintless; there is no duality whatsoever in It.

अनिरूप्य स्वरूपं यन्मनोवाचामगोचरम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६९ ॥

469. There is only Brahman, the One without a second, whose real nature is incomprehensible, and which is beyond the range of mind and speech; there is no duality whatsoever in It.

सत्समृद्धं स्वतःसिद्धं शुद्धं बुद्धमनीदृशम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४७० ॥

470. There is only Brahman, the One without a second, the Reality, effulgent, self-existent, pure, intelligent,[1] and unlike[2] anything finite; there is no duality whatsoever in It.

[[1]*Intelligent*—Strictly speaking, Intelligence Absolute.

[2]*Unlike etc.*—It has got no exemplar.

The repetition is for emphasizing the absolute, unconditioned aspect of Brahman.]

निरस्तरागा विनिरस्तभोगाः
शान्ताः सुदान्ता यतयो महान्तः ।
विज्ञाय तत्त्वं परमेतदन्ते
प्राप्ताः परां निर्वृतिमात्मयोगात् ॥ ४७१ ॥

471. High-souled Sannyāsins[1] who have got rid of all attachment and discarded all sense-enjoyments, and who are serene[2] and perfectly restrained,[3] realize this Supreme Truth and at the end[4] attain the Supreme Bliss through their Self-realization.

[[1]*Sannyāsins*—Lit. those who struggle after realization.

[2]*Serene*—Refers to control of the mind

[3]*Restrained*—Refers to control of the senses.

[4]*End etc.*—They attain *Videhamukti* or disembodied, absolute Freedom after the fall of their body.]

भवानपीद पर[redacted]त्मनः
स्वरूपमानन्दघनं विचार्य ।
विधूय मोहं स्वमनःप्रकल्पितं
मुक्तः कृतार्थो भवतु प्रबुद्धः ।। ४७२ ।।

472. Thou,[1] too, discriminate this Supreme Truth, the real nature of the Self, which is Bliss undiluted,[2] and shaking off thy delusion created by thy own mind, be free and illumined,[3] and attain the consummation of thy life.

[[1]*Thou etc* —The Guru is addressing the disciple.

[2]*Undiluted*—Unmixed, that is, absolute.

[3]*Illumined*—Lit. awakened, that is, from this unreal dream of duality]

समाधिना साधुविनिश्चलात्मना
पश्यात्मतत्त्वं स्फुटबोधचक्षुषा ।
निःसंशयं सम्यगवेक्षितश्चे-
च्छ्रुतः पदार्थो न पुनर्विकल्प्यते ।। ४७३ ।।

473. Through *Samādhi*[1] in which the mind has been perfectly stilled, visualize the Truth of the Self with the eye of clear realization. If the meaning of the (scriptural) words[2] heard from the Guru is perfectly and indubitably discerned,[3] then it can lead to no more doubt.

[[1]*Samādhi etc.—Nirvikalpa Samādhi*.

[2]*Words*—Such as "Thou art That".

[3]*Discerned*—Realized in *Samādhi*.]

स्वस्याविद्याबन्धसम्बन्धमोक्षा-
त्सत्यज्ञानानन्दरूपात्मलब्धौ ।

शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं
चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥ ४७४ ॥

474. In the realization of the Ātman, the Existence-Knowledge-Bliss Absolute, through the breaking of one's connection with the bondage of *Avidyā* or ignorance, the scriptures,[1] reasoning[2] and the words[3] of the Guru are the proofs, while one's own experience[4] earned by concentrating[5] the mind is another proof.

[[1]*Scriptures*—Which tell of one's eternal identity with Brahman and declare all duality to be unreal.

[2]*Reasoning*—Upon those scriptural statements so as to be convinced of their truth For instance, one can infer that bondage, being a creation of one's mind, must be unreal, and that knowledge of Brahman dispels it.

[3]*Words etc*—The Guru is a man of realization, perfectly unselfish and full of love. He is therefore an *Āpta*, and as such his words are authority

[4]*Experience etc.*—This is the ultimate proof. For otherwise one is not perfectly satisfied.

[5]*Concentrating etc*—In *Samādhi*.]

बन्धो मोक्षश्च तृप्तिश्च चिन्ताऽऽरोग्यक्षुदादयः ।
स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम् ॥ ४७५ ॥

475. Bondage, liberation, satisfaction, anxiety, recovery from illness, hunger, and other such things are known only to the man concerned, and knowledge of these to others is a mere inference.[1]

[[1]*Inference*—Others merely guess at them through signs.]

तटस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।
प्रज्ञयैव तरेद्विद्वानीश्वरानुगृहीतया ॥ ४७६ ॥

476. The Gurus[1] as well as the Śrutis instruct the disciple, standing aloof; while the man of realization crosses (*Avidyā*) through Illumination alone, backed by the grace of God.

[[1]*Gurus etc*—This instruction is *Parokṣa* or indirect, while the aspirant's own experience in *Samādhi* is *Aparokṣa* or direct The former is the means to the latter]

स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।
संसिद्धः सम्मुखं तिष्ठेन्निर्विकल्पात्मनाऽऽत्मनि ॥ ४७७ ॥

477. Himself knowing his indivisible Self through his own realization and thus becoming perfect, a man should stand face to face[1] with the Ātman, with his mind free from dualistic ideas.

[[1]*Stand face to face*—Live identified with the Ātman.]

वेदान्तसिद्धान्तनिरुक्तिरेषा
ब्रह्मैव जीवः सकलं जगच्च ।
अखण्डरूपस्थितिरेव मोक्षो
ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥ ४७८ ॥

478. The verdict of all discussions on the Vedānta is that the Jīva and the whole universe are nothing but Brahman, and that liberation means abiding[1] in Brahman, the indivisible Entity. The Śrutis themselves are authority (for the statement) that Brahman is One without a second.

[[1]*Abiding etc.*—As opposed to dualistic ideas
The teacher's address begun in *śloka* 213 ends here]

इति गुरुवचनाच्छ्रुतिप्रमाणा-
त्परमवगम्य सतत्त्वमात्मयुक्त्या ।

प्रशमितकरणः समाहितात्मा
क्वचिदचलाकृतिरात्मनिष्ठितोऽभूत् ॥ ४७९ ॥

479. Realizing, at a blessed moment, the Supreme Truth through the above instructions of the Guru, the authority of the scriptures and his own reasoning, with his senses quieted and the mind concentrated, (the disciple) became immovable in form and perfectly established in the Ātman.

किञ्चित्कालं समाधाय परे ब्रह्मणि मानसम् ।
उत्थाय परमानन्दादिदं वचनमब्रवीत् ॥ ४८० ॥

480. Concentrating the mind for some time on the Supreme Brahman, he rose,[1] and out of supreme bliss spoke as follows.

[[1] *Rose*—Came down to the ordinary sense-plane]

बुद्धिर्विनष्टा गलिता प्रवृत्ति-
र्ब्रह्मात्मनोरेकतयाऽधिगत्या ।
इदं न जानेऽप्यनिदं न जाने
किं वा कियद्वा सुखमस्त्यपारम् ॥ ४८१ ॥

481. My mind has vanished, and all its activities have melted, by realizing the identity of the Self and Brahman; I do not know either this or not-this[1]; nor what or how much[2] the boundless Bliss (of *Samādhi*) is!

[[1] *This or not-this*—That is, all relative ideas.

[2] *What or how much etc.*—The Bliss experienced in *Samādhi* is inexpressible and immeasurable]

वाचा वक्तुमशक्यमेव मनसा मन्तुं न वा शक्यते
स्वानन्दामृतपूरपूरितपरब्रह्माम्बुधेर्वैभवम् ।
अम्भोराशिविशीर्णवार्षिकशिलाभावं भजन्मे मनो
यस्यांशांशलवे विलीनमधुनाऽऽनन्दात्मना निर्वृतम्
॥ ४८२ ॥

482. The majesty of the ocean of Supreme Brahman, replete with the swell of the nectar-like Bliss of the Self, is verily impossible to express in speech, nor can it be conceived by the mind—in an infinitesimal fraction[1] of which my mind melted like a hailstone[2] getting merged in the ocean, and is now[3] satisfied with that Essence of Bliss.

[[1]*Infinitesimal fraction*—Lit. a particle of the part of whose part The *Avyakta* or Unmanifest is, as it were, a part of Brahman (through the *Upādhi* or superimposed limitation), the *Sūtrātman* or the Cosmic Mind is, again, part of that; while the *Virāj* or the Being who considers the whole extended universe, as his body, is a fraction of this last. Even the bliss of this *Virāj* is enough to dissolve the finite mind. Compare Shri Ramakrishna's parable of a ship that came near a magnetic rock and had all its bolts drawn out, so that it was reduced to its pristine condition.

[2]*Hailstone etc*—The hailstones that accompany a shower of rain on the ocean quickly melt and become one with it.

[3]*Now*—After return to the normal plane of consciousness]

क्व गतं केन वा नीतं कुत्र लीनमिदं जगत् ।
अधुनैव मया दृष्टं नास्ति किं महदद्भुतम् ॥ ४८३ ॥

483. Where is the universe gone, by whom is it removed, and where is it merged? It was just now seen by me, and has it ceased to exist? It is passing strange!

किं हेयं किमुपादेयं किमन्यत्किं विलक्षणम् ।
अखण्डानन्दपीयूषपूर्णे ब्रह्ममहार्णवे ॥ ४८४ ॥

484. In the ocean of Brahman filled with the nectar of Absolute Bliss, what is to be shunned[1] and what accepted, what is other (than oneself) and what different?

[[1] *What . . . shunned etc.*—There is nothing besides the One Ātman, and the aspirant is identified with That.]

न किञ्चिदत्र पश्यामि न शृणोमि न वेद्म्यहम् ।
स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥ ४८५ ॥

485. I neither see[1] nor hear nor know anything in this.[2] I simply exist as the Self, the Eternal Bliss, distinct[3] from everything else.

[[1] *See etc*.—All finite ideas have ceased.

[2] *This*—State of Realization.

[3] *Distinct etc.*—Being the eternal Subject, whereas all else are objects.]

नमो नमस्ते गुरवे महात्मने
विमुक्तसङ्गाय सदुत्तमाय ।
नित्याद्वयानन्दरसस्वरूपिणे
भूम्ने सदाऽपारदयाम्बुधाम्ने ॥ ४८६ ॥

486. Repeated salutations to thee, O noble Teacher, who art devoid of attachment, the best among the good souls and the embodiment of the essence of Eternal Bliss, the One without a second—who art infinite and ever the boundless ocean of mercy:

यत्कटाक्षशशिसान्द्रचन्द्रिका-
पातधूतभवतापजश्रमः ।

प्राप्तवानहमखण्डवैभवा-
नन्दमात्मपदमक्षयं क्षणात् ॥ ४८७ ॥

487. Whose glance, like the shower of concentrated moonbeams, has removed my exhaustion brought on by the afflictions[1] of the world, and in a moment admitted me to the undecaying status of the Ātman, the Bliss of infinite majesty!

[[1]*Afflictions etc.*—Those arising from the body, from other creatures and from physical phenomena.]

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।
नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥ ४८८ ॥

488. Blessed am I; I have attained the consummation of my life, and am free from the clutches of transmigration; I am the Essence of Eternal Bliss, I am Infinite—all through thy mercy!

असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः ।
प्रशान्तोऽहमनन्तोऽहममलोऽहं चिरन्तनः ॥ ४८९ ॥

489. I am unattached, I am disembodied,[1] I am free from the subtle body, and undecaying. I am serene, I am infinite, I am taintless, and eternal.

[[1]*Disembodied etc.*—I have realized my identity with the Ātman, and no longer consider myself as a body or mind]

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।
शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ ४९० ॥

490. I am not the doer,[1] I am not the experiencer, I am changeless and beyond activity; I am the Essence of Pure Knowledge, I am Absolute and identified with Eternal Good.

[[1]*Not the doer etc.*—It is the man under delusion who thinks himself as these But I am Illumined.]

द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।
नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा ॥४९१॥

491. I am indeed different[1] from the seer, listener, speaker, doer, and experiencer; I am the Essence of Knowledge, eternal, without any break, beyond activity, limitless, unattached, and infinite.

[[1]*Different etc.*—I never identify myself with any activity of the organs or the mind, for I am no longer finite.]

नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम् ।
बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयमेवाहम् ॥ ४९२ ॥

492. I am neither[1] this nor that, but the Supreme, the illuminer of both; I am indeed Brahman, the One without a second, pure, devoid of interior or exterior, and infinite.

[[1]*Neither etc.*—Things that come under direct or indirect perception. It is the body which makes ideas such as that of nearness or remoteness possible.]

निरुपममनादितत्त्वं त्वमहमिदमद इति कल्पनादूरम् ।
नित्यानन्दैकरसं सत्यं ब्रह्माद्वितीयमेवाहम् ॥ ४९३ ॥

493. I am indeed Brahman, the One without a second, matchless, the Reality that has no beginning, beyond such imaginations as thou or I, or this or that, the Essence of Eternal Bliss, the Truth.

नारायणोऽहं नरकान्तकोऽहं
पुरान्तकोऽहं पुरुषोऽहमीशः ।
अखण्डबोधोऽहमशेषसाक्षी
निरीश्वरोऽहं निरहं च निर्ममः ॥ ४९४ ॥

494. I am Nārāyaṇa, the slayer of Naraka;[1] I am the destroyer of Tripura,[2] the Supreme Being, the Ruler; I am knowledge Absolute, the Witness of everything; I have no other Ruler but myself, I am devoid of the ideas of "I" and "mine".

[[1]*Naraka*—A powerful demon, son of Earth, killed by Viṣṇu.

[2]*Tripura*—The demon of the invulnerable "three cities", destroyed by Śiva.]

सर्वेषु भूतेष्वहमेव संस्थितो
ज्ञानात्मनाऽन्तर्बहिराश्रयः सन् ।
भोक्ता च भोग्यं स्वयमेव सर्वं
यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥ ४९५ ॥

495. I alone reside as knowledge in all beings, being their internal and external support.[1] I myself am the experiencer and all that is experienced—whatever I looked upon as "this" or the not-Self previously.[2]

[[1]*Support*—Being the substratum of all superimposition.

[2]*Previously*—Before realization.]

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।
उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ ४९६ ॥

496. In me, the ocean of Infinite Bliss, the waves of the universe are created and destroyed by the playing of the wind of Māyā.

स्थूलादिभावा मयि कल्पिता भ्रमा-
दारोपितानुस्फुरणेन लोकैः ।
काले यथा कल्पकवत्सराय-
णर्त्वादयो निष्कलानिर्विकल्पे ॥ ४९७ ॥

497. Such ideas as gross (or subtle) are erroneously imagined in me by people through the manifestation of things superimposed—just as in the indivisible and absolute time, cycles,[1] years, half-years, seasons, etc. are imagined.

[[1] *Cycles*—The period of duration of the universe.]

आरोपितं नाश्रयदूषकं भवेत्
कदापि मूढैरतिदोषदूषितैः ।
नार्द्रीकरोत्यूषरभूमिभाग
मरीचिकावारिमहाप्रवाहः ॥ ४९८ ॥

498. That which is superimposed by the grossly ignorant fools can never taint the substratum: The great rush of waters observed in a mirage never wets the desert tracts.

आकाशवल्लेपविदूरगोऽह-
मादित्यवद्भास्यविलक्षणोऽहम् ।
अहार्यवन्नित्यविनिश्चलोऽह-
मम्भोधिवत्पारविवर्जितोऽहम् ॥ ४९९ ॥

499. I am beyond contamination like the sky; I am distinct from things illumined, like the sun; I am always motionless like the mountain; I am limitless like the ocean.

न मे देहेन सम्बन्धो मेघेनेव विहायसः ।
अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥ ५०० ॥

500. I have no connection with the body, as the sky (has no connection) with clouds, so how can the states of wakefulness, dream, and profound sleep, which are attributes of the body, affect me?

उपाधिरायाति स एव गच्छति
स एव कर्माणि करोति भुङ्क्ते ।
स एव जीर्यन् म्रियते सदाहं
कुलाद्रिवन्निश्चल एव संस्थितः ॥ ५०१ ॥

501. It is the *Upādhi* (superimposed attribute) that comes, and it is that alone which goes; that, again, performs actions and experiences (their fruits), that alone decays and dies, whereas I ever remain firm like the Kula mountain.[1]

[[1]*Kula mountain*—Mentioned in the Purānas as being wonderfully stable.]

न मे प्रवृत्तिर्न च मे निवृत्तिः
सदैकरूपस्य निरंशकस्य ।
एकात्मको यो निविडो निरन्तरो
व्योमेव पूर्णः स कथं नु चेष्टते ॥ ५०२ ॥

502. For me who am always the same and devoid of parts, there is neither engaging in work nor cessation from it. How can that which is One, concentrated,[1] without break and infinite like the sky, ever strive?

[[1] *Concentrated*—Like a lump of salt which consists of nothing but salt.]

पुण्यानि पापानि निरिन्द्रियस्य
निश्चेतसो निर्विकृतेर्निराकृतेः ।
कुतो ममाखण्डसुखानुभूते-
र्ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥ ५०३ ॥

503. How can there be merits and demerits for me, who am without organs, without mind, changeless, and formless —who am the realization of Bliss Absolute? The Śruti[1] also mentions this in the passage, "Not touched," etc.

[[1] *Śruti etc.*—*Bṛhadāraṇyaka*, IV. iii. 22—(In the state of profound sleep a man becomes) "Untouched by merits and untouched by demerits, for he is then beyond all the afflictions of the heart." It may be added here that the experience of the *Suṣupti* state is cited in the Śruti merely as an illustration of the liberated state, which is the real state of the Ātman, beyond all misery. *Vide* Śaṅkara's commentary on the chapter.]

छायया स्पृष्टमुष्णं वा शीतं वा सुष्ठु दुःष्ठु वा ।
न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम् ॥ ५०४ ॥

504. If heat or cold, or good or evil, happens to touch the shadow of a man's body, it affects not in the least the man himself, who is distinct from the shadow.

न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम् ।
अविकारमुदासीनं गृहधर्माः प्रदीपवत् ॥ ५०५ ॥

505. The properties of things observed do not affect the Witness, which is distinct from them, changeless, and indifferent—as the properties of a room (do not affect) the lamp (that illumines it).

रवेर्यथा कर्मणि साक्षिभावो
वह्नेर्यथा दाहनियामकत्वम् ।
रज्जोर्यथाऽऽरोपितवस्तुसङ्ग-
स्तथैव कूटस्थचिदात्मनो मे ॥ ५०६ ॥

506. As the sun[1] is a mere witness of men's actions, as fire burns everything without distinction, and as the rope[2] is related to a thing superimposed on it, so[3] am I, the unchangeable Self, the Intelligence Absolute.

[[1]*Sun etc.*—People do good or bad deeds with the help of sunlight, but the sun is unaffected by their results.

[2]*Rope etc.*—The relation of the rope to the snake is wholly fictitious.

[3]*So etc.*—Unconcerned with the activities of the *buddhi*.]

कर्तापि वा कारयितापि नाहं
भोक्तापि वा भोजयितापि नाहम् ।
द्रष्टापि वा दर्शयितापि नाहं
सोऽहं स्वयंज्योतिरनीदृगात्मा ॥ ५०७ ॥

507. I neither[1] do nor make others do any action; I neither enjoy nor make others enjoy; I neither see nor make others see; I am that Self-effulgent, Transcendent[2] Ātman.

[[1]*I neither etc.*—I am free from all activity, direct or indirect.

[2]*Transcendent*—Beyond the range of sense.]

चलत्युपाधौ प्रतिबिम्बलौल्य-
मौपाधिकं मूढधियो नयन्ति ।
स्वबिम्बभूतं रविवद्विनिष्क्रियं
कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥ ५०८ ॥

508. When the supervening adjunct[1] (*Upādhi*) is moving, the resulting movement of the reflection is ascribed by fools to the object reflected, such as the sun, which is free from activity—(and they think) "I am[2] the doer," "I am the experiencer," "I am killed, oh, alas!"

[[1]*Supervening adjunct*—For example, water, in which the sun is reflected. It is the water that moves and with it the reflection, but not the sun, though ignorant people may think that it is also moving. Similarly, all activity which belongs to the intellect under the reflection of the Ātman, is, erroneously attributed to the latter.

[2]*I am etc.*—This is how the ignorant man thinks and wails]

जले वापि स्थले वापि लुठत्वेष जडात्मकः ।
नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥ ५०९ ॥

509. Let this inert body drop down in water or on land, I am not touched[1] by its properties, like the sky by the properties of the jar.

[[1]*Not touched etc.*—Just as the sky seemingly enclosed in a jar is one with the infinite sky, and is always the same, whether the jar is broken or not, similarly is the Ātman always the same despite Its apparent relation to the body.]

कर्तृत्वभोक्तृत्वखलत्वमत्तता-
जडत्वबद्धत्वविमुक्ततादयः ।

बुद्धेर्विकल्पा न तु सन्ति वस्तुतः
स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥ ५१० ॥

510. The passing states of the *buddhi*, such as agency, experience, cunning, drunkenness, dullness, bondage, and freedom, are never in reality in the Self, the Supreme Brahman, the Absolute, the One without a second.

[The Ātman is Knowledge Absolute, which admits of no change, while the *buddhi* or intellect, being inert, is subject to change. So the confusion of the characteristics of the Self with those of *buddhi* is solely due to superimposition.]

सन्तु विकाराः प्रकृतेर्दशधा शतधा सहस्रधा वापि ।
किं मेऽसङ्गचितस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥ ५११ ॥

511. Let there be changes in the Prakṛti[1] in ten, a hundred, or a thousand ways, what have I, the unattached Knowledge Absolute, got to do with them? Never do the clouds touch the sky!

[[1]*Prakṛti*—The Undifferentiated, described in *ślokas* 108 and following.]

अव्यक्तादिस्थूलपर्यन्तमेतद्
विश्वं यत्राभासमात्रं प्रतीतम् ।
व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१२ ॥

512. I am verily that Brahman, the One without a second, which is like the sky, subtle, without beginning or end, in which the whole universe from the Undiffer-

entiated down to the gross body, appears[1] merely as a shadow.

[[1] *Appears etc.*—To the ignorant]

सर्वाधारं सर्ववस्तुप्रकाशं
सर्वाकारं सर्वगं सर्वशून्यम् ।
नित्यं शुद्धं निश्चलं निर्विकल्पं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१३ ॥

513. I am verily that Brahman, the One without a second, which is the support of all,[1] which illumines all things, which has infinite forms, is omnipresent, devoid of multiplicity, eternal, pure, unmoved, and absolute.

[[1] *Support of all*—Being the one substratum of all phenomena]

यत्प्रत्यस्ताशेषमायाविशेषं
प्रत्यग्रूपं प्रत्ययागम्यमानम् ।
सत्यज्ञानानन्तमानन्दरूपं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१४ ॥

514. I am verily that Brahman, the One without a second, which transcends the endless differentiations of Māyā,[1] which is the inmost essence of all, is beyond the range of consciousness, and which is Truth,[2] Knowledge, Infinity, and Bliss Absolute.

[[1] *Māyā*—Same as the Prakṛti or *Avyakta*.

[2] *Truth*—May be translated as Existence. This line sets forth the *Svarūpa Lakṣaṇa* or essential characteristics of Brahman, as distinct from Its *Tatastha Lakṣaṇa* or indirect attributes, viz. the projection, maintenance, and dissolution of the universe.]

निष्क्रियोऽस्म्यविकारोऽस्मि
निष्कलोऽस्मि निराकृतिः ।
निर्विकल्पोऽस्मि नित्योऽस्मि
निरालम्बोऽस्मि निर्द्वयः ॥ ५१५ ॥

515. I am without activity, changeless, without parts, formless, absolute, eternal, without[1] any other support, the One without a second.

[[1] *Without etc*—Brahman is Itself Its own support.]

सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।
केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥ ५१६ ॥

516. I am the Universal, I am the All, I am transcendent, the One without a second. I am Absolute and Infinite Knowledge, I am Bliss and indivisible.[1]

[[1] *Indivisible*—Without break.]

स्वाराज्यसाम्राज्यविभूतिरेषा
भवत्कृपाश्रीमहिमप्रसादात् ।
प्राप्ता मया श्रीगुरवे महात्मने
नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥ ५१७ ॥

517. This splendour of the sovereignty of Self-effulgence[1] I have received by virtue of the supreme majesty of thy grace. Salutations to thee, O glorious, noble-minded Teacher, salutations again and again!

[[1] *Self-effulgence*—Hence, absolute independence. The disciple is beside himself with joy, and hence the highly rhetorical language.]

महास्वप्ने मायाकृतजनिजरामृत्युगहने
भ्रमन्तं क्लिश्यन्तं बहुलतरतापैरनुदिनम् ।
अहंकारव्याघ्रव्यथितमिममत्यन्तकृपया
प्रबोध्य प्रस्वापात्परमवितवान्मामसि गुरो ॥५१८॥

518. O Master, thou hast out of sheer grace awakened me from sleep[1] and completely saved me, who was wandering in an interminable dream, in a forest[2] of birth, decay, and death created by illusion, being tormented day after day[3] by countless afflictions, and sorely troubled by the tiger of egoism.

[[1]*Sleep*—Of nescience, which also creates the "dream", mentioned in the next line.

[2]*Forest*—That is, difficult to get through.

[3]*Day after day*—It is a well-known fact that even a short dream may, to the dreamer's mind, appear as extending over years.]

नमस्तस्मै सदैकस्मै कस्मैचिन्महसे नमः
यदेतद्विश्वरूपेण राजते गुरुराज ते ॥ ५१९ ॥

519. Salutation to thee, O Prince of Teachers, thou unnameable Greatness,[1] that art ever the same, and dost manifest thyself as this universe—thee I salute.

[[1]*Greatness etc*—The Guru is addressed as Brahman Itself by the grateful disciple Hence the use of epithets applicable to Brahman. Compare the salutation *Mantra* of the *Guru-Gītā* "The Guru is Brahmā, the Guru is Viṣṇu, the Guru is Śiva, the God of gods. The Guru verily is the Supreme Brahman Salutations to that adorable Guru!"]

इति नतमवलोक्य शिष्यवर्यं
समाधिगतात्मसुखं प्रबुद्धतत्त्वम् ।

प्रमुदितहृदयं स देशिकेन्द्रः
पुनरिदमाह वचः परं महात्मा ॥ ५२० ॥

520 Seeing the worthy disciple, who had attained the Bliss of the Self, realized the Truth, and was glad at heart, thus prostrating himself, that noble, ideal Teacher again addressed the following excellent words:

ब्रह्मप्रत्ययसन्ततिर्जगदतो ब्रह्मैव तत्सर्वतः ।
पश्याध्यात्मदृशा प्रशान्तमनसा सर्वास्ववस्थास्वपि ।
रूपादन्यदवेक्षितं किमभितश्चक्षुष्मतां दृश्यते
तद्वद्ब्रह्मविदः सतः किमपरं बुद्धेर्विहारास्पदम् ॥ ५२१ ॥

521. The universe is an unbroken series[1] of perceptions of Brahman; hence it is in all respects nothing but Brahman. See this with the eye of illumination and a serene mind, under all circumstances. Is one who[2] has eyes ever found to see all around anything else but forms? Similarly, what is there except Brahman to engage the intellect of a man of realization?

[[1]*Series etc.*—Existence, Knowledge, and Bliss, which are the Essence of Brahman, can be found, on analysis, as underlying every perception of ours. By another way of reasoning, the world is simply Brahman seen through a veil of name and form, which are contributed by the mind It is X+mind, as Swami Vivekananda has put it.

[2]*One who etc.*—Suggests a discriminating man whose view of life will be different from that of the ordinary man. Hence he can generalize the objective world as so many *forms* Form implies colour, which also is a meaning of the word *Rūpa*]

कस्तां परानन्दरसानुभूति-
मुत्सृज्य शून्येषु रमेत विद्वान् ।

चन्द्रे महाह्लादिनि दीप्यमाने
चित्रेन्दुमालोकयितुं क इच्छेत् ॥ ५२२ ॥

522. What wise man would discard that enjoyment of Supreme Bliss and revel in things unsubstantial? When the exceedingly charming moon is shining, who would wish to look at a painted moon?

असत्पदार्थानुभवेन किञ्चि-
न्न ह्यस्ति तृप्तिर्न च दुःखहानिः ।
तदद्वयानन्दरसानुभूत्या
तृप्तः सुखं तिष्ठ सदात्मनिष्ठया ॥ ५२३ ॥

523. From the perception of unreal things there is neither satisfaction[1] nor a cessation of misery. Therefore, being satisfied with the realization of the Bliss Absolute, the One without a second, live happily in a state of identity with that Reality.

[[1]*Neither satisfaction etc.*—Compare the celebrated verse, "Never is desire appeased by the enjoyment of sense-pleasures," etc *Bhāgavata*, IX. xix. 14.]

स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।
स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ ५२४ ॥

524. Beholding the Self alone in all circumstances, thinking of the Self, the One without a second, and enjoying the Bliss of the Self, pass thy time, O noble soul!

अखण्डबोधात्मनि निर्विकल्पे
विकल्पनं व्योम्नि पुरप्रकल्पनम् ।

तदद्वयानन्दमयात्मना सदा

शान्ति परामेत्य भजस्व मौनम् ॥ ५२५ ॥

525. Dualistic conceptions in the Ātman, the Infinite Knowledge, the Absolute, are like imagining castles in the air. Therefore, always identifying thyself with the Bliss Absolute, the One without a second, and thereby attaining Supreme Peace, remain quiet.[1]

[[1]*Quiet*—As the Witness]

तूष्णीमवस्था परमोपशान्ति-

र्बुद्धेरसत्कल्पविकल्पहेतोः ।

ब्रह्मात्मना ब्रह्मविदो महात्मनो

यत्राद्वयानन्दसुखं निरन्तरम् ॥ ५२६ ॥

526. To the sage who has realized Brahman, the mind, which is the cause of unreal fancies, becomes perfectly tranquil. This verily is his state of quietude, in which, identified with Brahman, he has constant enjoyment of the Bliss Absolute, the One without a second.

नास्ति निर्वासनान्मौनात्परं सुखकृदुत्तमम् ।

विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिनः ॥ ५२७ ॥

527. To the man who has realized his own nature, and drinks the undiluted Bliss of the Self, there is nothing more exhilarating than the quietude that comes of a state of desirelessness.

गच्छंस्तिष्ठन्नुपविशञ्छयानो वाऽन्यथापि वा ।

यथेच्छया वसेद्विद्वानात्मारामः सदा मुनिः ॥ ५२८ ॥

528. The illumined sage, whose only pleasure is in the Self, ever lives[1] at ease, whether going or staying, sitting or lying, or in any other condition.

[[1]*Lives etc* —He is perfectly independent.]

न देशकालासनदिग्यमादि-
लक्ष्याद्यपेक्षाऽप्रतिबद्धवृत्तेः ।
संसिद्धतत्त्वस्य महात्मनोऽस्ति
स्ववेदने का नियमाद्यवस्था ॥ ५२९ ॥

529. The noble soul who has perfectly realized the Truth, and whose mind-functions meet with no obstruction, no more depends upon conditions of place,[1] time, posture,[2] direction,[3] moral disciplines,[4] objects of meditation[5] and so forth. What regulative conditions can there be in knowing one's own Self?

[[1]*Place*—Holy places are meant. Similarly with time

[2]*Posture*—Which is an important thing with beginners. "*Āsana*" also means seat.

[3]*Direction*—Facing North or East.

[4]*Moral disciplines*—The *Yama* and *Niyama* observances mentioned in *Aṣṭāṅga Yoga*.

[5]*Objects of meditation*—Gross or fine.]

घटोऽयमिति विज्ञातुं नियमः कोऽन्ववेक्षते ।
विना प्रमाणसुष्ठुत्वं यस्मिन्सति पदार्थधीः ॥ ५३० ॥

530. To know that this is a jar, what condition, forsooth, is necessary except that the means of knowledge[1] be free from defect, which alone ensures a cognition of the object?

[[1]*Means of knowledge*—The eye (helped by light) in the case of vision, and so on]

अयमात्मा नित्यसिद्धः प्रमाणे सति भासते ।
न देशं नापि वा कालं न शुद्धिं वाप्यपेक्षते ॥ ५३१ ॥

531. So this Ātman, which is an eternal verity, manifests Itself as soon as the right means[1] of knowledge is present, and does not depend upon either place or time or (internal) purity.

[[1]*Means etc.*—Realization (*Aparokṣānubhūti*), to which direct perception, inference, etc. are subordinate aids.]

देवदत्तोऽहमित्येतद्विज्ञानं निरपेक्षकम् ।
तद्वद्ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥ ५३२ ॥

532. The consciousness, "I am Devadatta," is independent of circumstances; similar is the case with the realization of the knower of Brahman that he *is* Brahman.

भानुनेव जगत्सर्वं भासते यस्य तेजसा ।
अनात्मकमसत्तुच्छं किं नु तस्यावभासकम् ॥ ५३३ ॥

533. What indeed can manifest That whose lustre, like the sun, causes the whole universe—unsubstantial, unreal, insignificant—to appear at all?

[An echo of the famous Śruti passage—"He shining, everything else shines; through His light all this is manifest" (*Śvetāśvatara*, VI 14).]

वेदशास्त्रपुराणानि भूतानि सकलान्यपि ।
येनार्थवन्ति तं किन्नु विज्ञातारं प्रकाशयेत् ॥ ५३४ ॥

534. What, indeed, can illumine that Eternal Subject by which the Vedas and Purāṇas and other Scriptures,[1] as well as all beings are endowed with a meaning?

[An echo of *Bṛhadāraṇyaka*, II iv. 14.

[1]*Other Scriptures*--May mean the Six Systems of Philosophy or anything else.]

एष स्वयंज्योतिरनन्तशक्ति-
रात्माऽप्रमेयः सकलानुभूतिः ।
यमेव विज्ञाय विमुक्तबन्धो
जयत्ययं ब्रह्मविदुत्तमोत्तमः ॥ ५३५ ॥

535. Here is the Self-effulgent Ātman, of infinite power, beyond the range of conditioned knowledge, yet the common experience of all—realizing which alone this incomparable[1] knower of Brahman lives his glorious life, freed from bondage.

[[1]*Incomparable*—Lit best among the best.]

न खिद्यते नो विषयैः प्रमोदते
न सज्जते नापि विरज्यते च ।
स्वस्मिन्सदा क्रीडति नन्दति स्वयं
निरन्तरानन्दरसेन तृप्तः ॥ ५३६ ॥

536. Satisfied with undiluted,[1] constant Bliss, he is neither grieved nor elated by sense-objects, is neither[2] attached nor averse to them, but always disports with the Self and takes pleasure therein.

[[1]*Undiluted etc* —That is, Absolute Bliss

[2]*Neither etc.*—Compare *Gītā*, XIV. 22-25]

क्षुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनि ।
तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥ ५३७ ॥

537. A child plays with its toys forgetting hunger and bodily pains; exactly so does the man of realization take pleasure in the Reality, without ideas of "I" or "mine", and is happy.

चिन्ताशून्यमदैन्यभैक्षमशनं पानं सरिद्वारिषु
स्वातन्त्र्येण निरंकुशा स्थितिरभीर्निद्रा श्मशाने वने ।
वस्त्रं क्षालनशोषणादिरहितं दिग्वास्तु शय्या मही
संचारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि
॥ ५३८ ॥

538. Men of realization have their food without anxiety or humiliation by begging, and their drink from the water of rivers; they live freely and independently, and sleep without fear[1] in cremation grounds or forests; their clothing may be the quarters[2] themselves, which need no washing and drying, or any bark[3] etc.; the earth is their bed; they roam in the avenue of the Vedānta; while their pastime is in the Supreme Brahman.

[This is a splendid setting forth of the free life of a true Sannyāsin in ancient India.

[1] *Without fear*—Because of their identification with Brahman, the One without a second.

[2] *Quarters etc.*—He goes nude, that is.

[3] *Any bark etc.*—This is suggested by the word वा in the text. Bark, or cloth, or anything may be their dress.]

विमानमालम्ब्य शरीरमेत-
द्भुनक्त्यशेषान्विषयानुपस्थितान् ।
परेच्छया बालवदात्मवेत्ता
योऽव्यक्तलिङ्गोऽननुषक्तबाह्यः ॥ ५३९ ॥

539. The knower of the Ātman, who wears no outward mark[1] and is unattached to external things, rests on this body without identification, and experiences all sorts of sense-objects[2] as they come,[3] through others' wish,[4] like a child.

[[1]*No outward mark*—Hence it is so difficult to know them

[2]*Sense-objects*—Food, etc.

[3]*As they come*—In the working out of the *Prārabdha* work

[4]*Through others' wish*—As asked by his devotees or friends]

दिगम्बरो वापि च साम्बरो वा
त्वगम्बरो वापि चिदम्बरस्थः ।
उन्मत्तवद्वापि च बालवद्वा
पिशाचवद्वापि चरत्यवन्याम् ॥ ५४० ॥

540. Established in the ethereal plane of Absolute Knowledge, he wanders in the world, sometimes[1] like a madman, sometimes like a child and at other times like a ghoul,[2] having no other clothes on his person except the quarters, or sometimes wearing clothes, or perhaps skins[3] at other times.

[[1]*Sometimes etc.*—These are devices to avoid the company of worldly people.

[2]*Ghoul*—With no sense of cleanliness.

[3]*Skins*—The word in the text also means bark.]

कामान्निष्कामरूपी संश्चरत्येकचरो मुनिः ।
स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः ॥ ५४१ ॥

541. The sage, living alone, enjoys the sense-objects, being the very embodiment of desirelessness—always satisfied with his own Self, and himself present as the All.[1]

[[1] *As the All*—Knowing the whole universe to be one with himself as the Ātman]

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः
क्वचिद्भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।
क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदित-
श्चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ ५४२ ॥

542. Sometimes a fool, sometimes a sage, sometimes possessed of regal splendour; sometimes wandering, sometimes behaving like a motionless python,[1] sometimes wearing a benignant expression; sometimes honoured, sometimes insulted, sometimes unknown—thus lives the man of realization, ever happy with Supreme Bliss.

[These are some of the impressions which the phases of a saint's life produce upon the outside world. People judge him diversely, but he is supremely indifferent to what others think of him or do towards him

[1] *Python*—Which seldom moves but waits for the food to come to it]

निर्धनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।
नित्यतृप्तोऽप्यभुञ्जानोऽप्यसमः समदर्शनः ॥ ५४३ ॥

543. Though without riches, yet ever content; though helpless, yet very powerful,[1] though not enjoying the sense-

objects, yet eternally satisfied; though without an exemplar, yet looking upon all with an eye of equality.

[[1]*Powerful*—The Ātman is his wealth, power, and everything.]

अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।
शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥ ५४४ ॥

544. Though doing, yet inactive; though experiencing fruits of past actions, yet untouched by them; though possessed of a body, yet without identification with it; though limited, yet omnipresent is he.

अशरीरं सदा सन्तमिमं ब्रह्मविदं क्वचित् ।
प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुभे ॥ ५४५ ॥

545. Neither pleasure nor pain, nor good nor evil, ever touches this knower of Brahman, who always lives without the body-idea.

[A reproduction of the sense of *Chāndogya*, VIII xii. 1]

स्थूलादिसम्बन्धवतोऽभिमानिनः
सुखं च दुःखं च शुभाशुभे च ।
विध्वस्तबन्धस्य सदात्मनो मुनेः
कुतः शुभं वाऽप्यशुभं फलं वा ॥ ५४६ ॥

546. Pleasure or pain, or good or evil, affects only him who has connections with the gross body etc., and identifies himself with these. How can good or evil, or their effects, touch the sage who has identified himself with the Reality and thereby shattered his bondage?

तमसा ग्रस्तवद्भानादग्रस्तोऽपि रविर्जनैः ।
ग्रस्त इत्युच्यते भ्रान्त्यां ह्यज्ञात्वा वस्तुलक्षणम् ॥ ५४७ ॥

547. The sun which appears to be, but is not actually, swallowed by Rāhu, is said to be swallowed, on account of delusion, by people, not knowing the real nature[1] of the sun.

[The reference is to the phenomenon of solar eclipse

[1] *Nature etc* —That it is a mass of light.]

तद्वद्देहादिबन्धेभ्यो विमुक्तं ब्रह्मवित्तमम् ।
पश्यन्ति देहिवन्मूढाः शरीराभासदर्शनात् ॥ ५४८ ॥

548. Similarly, ignorant people look upon the perfect knower of Brahman, who is wholly rid of bondages of the body etc., as possessed of the body, seeing but an appearance of it.

अहिनिर्ल्वयनीं वायं मुक्त्वा देहं तु तिष्ठति ।
इतस्ततश्चाल्यमानो यत्किञ्चित्प्राणवायुना ॥ ५४९ ॥

549. In reality, however, he rests discarding[1] the body, like[2] the snake its slough; and the body is moved hither and thither by the force[3] of the Prāṇa, just as it listeth.

[[1] *Discarding etc.*—Ceasing to identify himself with the body.

[2] *Like etc* —A reminiscence of *Bṛhadāraṇyaka*, IV. iv. 7.

[3] *Force*—This is the true rendering of the word Vāyu.

There is another reading to the first line—अहिनिर्ल्वयनीवायं मुक्तदेहस्तु तिष्ठती, which should be rendered thus: But the body of the liberated man remains like the slough of a snake.]

स्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम् ।
दैवेन नीयते देहो यथाकालोपभुक्तिषु ॥ ५५० ॥

550. As a piece of wood is borne by the current to a high or low ground, so is his body carried on by the momentum of past actions to the varied experience of their fruits, as these present themselves in due course.

प्रारब्धकर्मपरिकल्पितवासनाभिः
संसारिवच्चरति भुक्तिषु मुक्तदेहः ।
सिद्धः स्वयं वसति साक्षिवदत्र तूष्णीं
चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥ ५५१ ॥

551. The man of realization, bereft of the body-idea, moves amid sense-enjoyments like[1] a man subject to transmigration, through[2] desires engendered by the *Prārabdha* work. He himself, however, lives unmoved in the body, like a witness, free from mental oscillations, like the pivot[3] of the potter's wheel.

[[1]*Like etc*—Only apparently

[2]*Through etc*—So the man in the street thinks In reality, however, the *Prārabdha* work has no meaning for him See *ślokas* 453-463

[3]*Pivot*—Which is fixed, on which the wheel turns]

नैवेन्द्रियाणि विषयेषु नियुङ्क्त एष
नैवापयुङ्क्त उपदर्शनलक्षणस्थः ।
नैव क्रियाफलमपीषदवेक्षते स
स्वानन्दसान्द्ररसपानसुमत्तचित्तः ॥ ५५२ ॥

552. He neither directs the sense-organs to their objects nor detaches them from these, but stays like an unconcerned spectator. And he has not the least regard for the fruits of actions, his mind being thoroughly inebriated with drinking the undiluted elixir of the Bliss of the Ātman.

[For स्वानन्द in the last line of the *śloka*, there is another reading सानन्द, which should be translated as "including all minor joys"]

लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठेत्केवलात्मना ।
शिव एव स्वयं साक्षादयं ब्रह्मविदुत्तमः ॥ ५५३ ॥

553. He who, giving up all considerations of the fitness[1] or otherwise of objects of meditation, lives as the Absolute Ātman, is verily Śiva Himself, and he is the best among the knowers of Brahman.

[[1]*Fitness etc* —A fit object is to be welcomed, and an unfit object to be shunned]

जीवन्नेव सदा मुक्तः कृतार्थो ब्रह्मवित्तमः ।
उपाधिनाशाद्ब्रह्मैव सन् ब्रह्माप्येति निर्द्वयम् ॥ ५५४ ॥

554 Through the destruction of limitations, the perfect knower of Brahman is merged[1] in the One Brahman without a second—which he had been all along—becomes very free even while living, and attains the goal of his life.

[[1]*Is merged etc* —Quotation from *Bṛhadāraṇyaka*, IV iv. 6]

शैलूषो वेषसद्भावाभावयोश्च यथा पुमान् ।
तथैव ब्रह्मविच्छ्रेष्ठः सदा ब्रह्मैव नापरः ॥ ५५५ ॥

555. As an actor, when he puts on the dress of his role, or when he does not, is always a man, so the perfect knower of Brahman is always Brahman and nothing else.

यत्र क्वापि विशीर्णं सत्पर्णमिव तरोर्वपुः पततात् ।
ब्रह्मीभूतस्य यतेः प्रागेव तच्चिदग्निना दग्धम् ॥ ५५६ ॥

556. Let the body of the Sannyāsin who has realized his identity with Brahman, wither and fall anywhere like the leaf of a tree, (it is of little consequence to him, for) it has already been burnt[1] by the fire of knowledge.

[[1]*Burnt etc.*—Hence he need not even care about the obsequies of the body after death.]

सदात्मनि ब्रह्मणि तिष्ठतो मुनेः
पूर्णाऽद्वयानन्दमयात्मना सदा ।
न देशकालाद्युचितप्रतीक्षा
त्वङ्मांसविट्पिण्डविसर्जनाय ॥ ५५७ ॥

557. The sage who always lives in the Reality—Brahman—as Infinite Bliss, the One without a second, does not depend upon the customary considerations of place, time, etc., for giving up this mass of skin, flesh, and filth.

[He may give up the body any time he pleases, for it has served its purpose.]

देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः ।
अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस्ततः ॥ ५५८ ॥

558. For the giving up of the body is not liberation, nor that of the staff,[1] and the water-bowl; but liberation consists in the destruction of the heart's knot[2] which is nescience.

[[1]*Staff etc.*—The insignia of a monk Mere outward giving up is nothing; they must have no place in the mind.

[2]*Heart's knot*—The bind, as it were, the *Cit* or Absolute Knowledge to the insentient body]

कुल्यायामथ नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।
पर्णं पतति चेत्तेन तरोः किं नु शुभाशुभम् ॥ ५५९ ॥

559. If a leaf falls in a small stream,[1] or a river, or a place consecrated to Śiva, or in a crossing of roads, of what good or evil effects is that to the tree?

[[1]*Stream etc* —Places of varying degrees of purity are meant]

पत्रस्य पुष्पस्य फलस्य नाशवद्-
देहेन्द्रियप्राणधियां विनाशः ।
नैवात्मनः स्वस्य सदात्मकस्या-
नन्दाकृतेर्वृक्षवदस्ति चैषः ॥ ५६० ॥

560. The destruction of the body, organs, *Prāṇas*[1] and *buddhi*[2] is like that of a leaf or flower or fruit (to a tree). It does not affect the Ātman, the Reality, the Embodiment of Bliss—which is one's true nature. That survives, like the tree.

[[1]*Prāṇas*—Vital forces.

[2]*Buddhi*—The determinative faculty, may stand here for the mind itself]

प्रज्ञानघन इत्यात्मलक्षणं सत्यसूचकम् ।
अनूद्यौपाधिकस्यैव कथयन्ति विनाशनम् ॥ ५६१ ॥

561. The Śrutis, by setting forth the real nature of the Ātman in the words, "The Embodiment[1] of Knowledge" etc., which indicate Its Reality, speak of the destruction of the apparent limitations[2] merely.

[[1]*Embodiment etc —Bṛhadāraṇyaka*, IV. v. 13 "As a lump of salt is without interior or exterior, whole, one homogeneous salt mass, so is verily this Ātman, O Maitreyi, the Embodiment of Knowledge, which assumes differentiations through contact with the elements, and ceases to have them when these elements are destroyed (by Illumination) After this dissolution It has no distinct name." It should be noted that the passage in the original is so worded as to confuse an ordinary enquirer, as it did Maitreyi actually. Then Yājñavalkya had to explain that he meant only the destruction of the limitations and not that of the Ātman, the Eternal Reality, which ever exists.

[2]*Apparent limitations*—Such as water in which the sun is reflected, or the rose which casts its reflection on the crystal, or the air which produces a bubble on the surface of water. When these *Upādhis* are removed, the special differentiations cease to exist, but the principal thing remains as it was.]

अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मनः ।
प्रब्रवीत्यविनाशित्वं विनश्यत्सु विकारिषु ॥ ५६२ ॥

562. The Śruti[1] passage, "Verily is this Ātman immortal, my dear," mentions the immortality of the Ātman in the midst of things perishable and subject to modification.

[[1]*Śruti—Bṛhadāraṇyaka*, IV v 14 "Verily is this Ātman immortal, my dear, indestructible by Its very nature."]

पाषाणवृक्षतृणधान्यकडङ्कराद्या
दग्धा भवन्ति हि मृदेव यथा तथैव ।
देहेन्द्रियासुमन आदि समस्तदृश्यं
ज्ञानाग्निदग्धमुपयाति परात्मभावम् ॥ ५६३ ॥

563. Just as a stone, a tree, grass, paddy, husk,[1] etc., when burnt, are reduced to earth (ashes) only, even so the

whole objective universe comprising the body, organs, *Prāṇas*, *manas*, and so forth, are, when burnt by the fire of realization, reduced to the Supreme Self.

[[1]*Husk*—Another reading for कडङ्कर is कटाम्बर; *Kata* is a kind of straw, and the other word means cloth.]

विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि ।
तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते ॥ ५६४ ॥

564. As darkness, which is distinct (from sunshine), vanishes in the sun's radiance, so the whole objective universe dissolves in Brahman

घटे नष्टे यथा व्योम व्योमैव भवति स्फुटम् ।
तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित्स्वयम् ॥ ५६५ ॥

565. As, when a jar is broken, the space enclosed by it becomes palpably the limitless space, so when the apparent limitations are destroyed, the knower of Brahman verily becomes Brahman Itself.

क्षीरं क्षीरे यथा क्षिप्तं तैलं तैले जलं जले ।
संयुक्तमेकतां याति तथाऽऽत्मन्यात्मविन्मुनिः ॥ ५६६ ॥

566. As milk poured into milk, oil into oil, and water into water, becomes united and one with it, so the sage who has realized the Ātman becomes one in the Ātman

[Compare *Katha*, IV 15, Also *Muṇḍaka*, III ii 8]

एवं विदेहकैवल्यं सन्मात्रत्वमखण्डितम् ।
ब्रह्मभावं प्रपद्यैष यतिर्नावर्तते पुनः ॥ ५६७ ॥

567. Realizing thus the extreme isolation that comes of disembodiedness, and becoming eternally identified with the Absolute Reality, Brahman, the sage no longer suffers transmigration.

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्ष्मणः ।
अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः ॥ ५६८ ॥

568. For his bodies,[1] consisting of nescience etc., having been burnt by the realization of the identity of the Jīva and Brahman, he becomes Brahman itself; and how can Brahman ever have rebirth?

[[1] *Bodies etc*—The three bodies are causal, subtle, and gross. The first consists of nescience; the second of seventeen things—five sensory organs, five motor organs, five *Prāṇas* (or according to some, five fine elements or *Tanmātras*), *manas*, and *buddhi*; and the last, consisting of the gross elements, is what we see These three bodies make up the five *Kośas* or sheaths from the *Ānandamaya* down to the *Annamaya*. The Ātman is beyond them all.]

मायाक्लृप्तौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।
यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ ॥ ५६९ ॥

569. Bondage and liberation, which are conjured up by Māyā, do not really exist in the Ātman, one's Reality, as the appearance and exit of the snake do not abide in the rope, which suffers no change.

आवृतेः सदसत्त्वाभ्यां वक्तव्ये बन्धमोक्षणे ।
नावृतिर्ब्रह्मणः काचिदन्याभावादनावृतम् ।
यद्यस्त्यद्वैतहानिः स्याद् द्वैतं नो सहते श्रुतिः ॥ ५७० ॥

570. Bondage and Liberation may be talked of when there is the presence or absence of a covering veil But there can be no covering veil for Brahman, which is always uncovered for want of a second thing besides Itself. If there be, the non-duality of Brahman will be contradicted, and the Śrutis[1] can never brook duality.

[[1]*Śrutis etc* — "One only without a second," (*Chāndogya*, VI ii 1), "There is no duality in Brahman" (*Katha*, IV 11), and so on]

वन्धञ्च मोक्षञ्च मृषैव मूढा
बुद्धेर्गुणं वस्तुनि कल्पयन्ति ।
दृगावृतिं मेघकृतां यथा रवौ
यतोऽद्वयाऽसङ्गचिदेतदक्षरम् ॥ ५७१ ॥

571. Bondage and Liberation are attributes of the *buddhi* which ignorant people falsely superimpose on the Reality, as the covering of the eyes by a cloud is transferred to the sun For this Immutable Brahman is Knowledge Absolute, the One without a second, and unattached.

अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।
बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥ ५७२ ॥

572. The idea that bondage exists, and the idea that it does not, are, with reference to the Reality, both attributes of the *buddhi* merely, and never belong to the Eternal Reality, Brahman.

अतस्तौ मायया क्लृप्तौ वन्धमोक्षौ न चात्मनि ।
निष्कले निष्क्रिये शान्ते निरवद्ये निरञ्जने ।
अद्वितीये परे तत्त्वे व्योमवत्कल्पना कुतः ॥ ५७३ ॥

573. Hence this bondage and liberation are created by Māyā, and are not in the Ātman. How can there be any idea of limitation with regard to the Supreme Truth, which is without parts, without activity, calm, unimpeachable, taintless, and One without a second, as there can be none with regard to the infinite sky?

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ५७४ ॥

574. There is neither death nor birth, neither a bound nor a struggling soul, neither a seeker after liberation nor a liberated one—this is the ultimate truth.

[This is a verbatim quotation from the *Amṛtabindu Upaniṣad*, *śloka* 10. There is not much difference between "*Sādhaka*" and "*Mumukṣu*" So long as there is the mind, there are all these distinctions; but the mind itself is a creation of *Avidyā* Hence the highest truth is that in which there is no relativity.]

सकलनिगमचूडास्वान्तसिद्धान्तरूपं
परमिदमतिगुह्यं दर्शितं ते मयाद्य ।
अपगतकलिदोषं कामनिर्मुक्तबुद्धिं
स्वसुतवदसकृत्त्वां भावयित्वा मुमुक्षुम् ॥ ५७५ ॥

575. I have today repeatedly revealed to thee, as to one's own son, this excellent and profound secret,[1] which is the inmost purport of all Vedānta, the crest of the Vedas—considering thee an aspirant after liberation, purged of the taints of this Dark Age, and of a mind free from desires.

[[1] *Secret*—The discrimination between the Real and the unreal, which is hidden from the vulgar man

The teacher's address is finished here.]

इति श्रुत्वा गुरोर्वाक्यं प्रश्रयेण कृतानतिः ।
स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः ॥ ५७६ ॥

576. Hearing these words of the Guru, the disciple out of reverence prostrated himself before him, and with his permission went his way, freed from bondage.

गुरुरेव सदानन्दसिन्धौ निर्मग्नमानसः ।
पावयन्वसुधां सर्वां विचचार निरन्तरः ॥ ५७७ ॥

577. And the Guru, with his mind steeped in the ocean of Existence and Bliss Absolute, roamed, verily purifying the whole world—all differentiating ideas banished from his mind.

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।
निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥ ५७८ ॥

578. Thus by way of a dialogue between the Teacher and the disciple, has the nature of the Ātman been ascertained for the easy comprehension of seekers after liberation.

हितमिदमुपदेशमाद्रियन्तां
विहितनिरस्तसमस्तचित्तदोषाः ।

भवसुखविरताः प्रशान्तचित्ताः
श्रुतिरसिका यतयो मुमुक्षवो ये ॥ ५७९ ॥

579. May those Sannyāsins[1] who are seekers after liberation, who have purged themselves of all taints of the mind by the observance of the prescribed methods,[2] who are averse to worldly pleasures, and who are of serene minds, and take a delight in the Śruti—appreciate this salutary teaching!

[[1]*Sannyāsins*—The word *Yati* may simply mean one who is struggling for realization. So also in *ślokas* 556 and 567.

[2]*Prescribed methods*—Secondary or indirect (such as sacrifices), and primary or direct (such as control of the senses and mind).]

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-
खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।
अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-
त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥ ५८० ॥

580. For those who are afflicted, in the way of the world, by the burning pain due to the (scorching) sunshine of threefold misery,[1] and who through delusion wander[2] about in a desert in search of water—for them here is the triumphant message of Śaṅkara pointing out, within easy reach,[3] the soothing ocean of nectar, Brahman, the One without a second—to lead them on to liberation![4]

[[1]*Threefold misery*—The *Ādhyātmika* (those pertaining to the body and mind, such as pain and anguish), the *Ādhidaivika* (those coming from divine visitations or scourges of Nature, such as cyclone and earthquake) and the *Ādhibhautika* (those due to other creatures on earth).

[2]*Wander etc.*—Are lured by the prospect of happiness from transitory things, which, as in the case of a mirage, exhaust them the more.

[3]*Easy reach*—For this mine of Bliss is their very nature It is no external thing to be acquired. They have simply to realize that they are already That.

[4]*On to liberation*—By inducing them to take away their self-imposed veil.

The solemn cadence of the *Śārdūlavikrīḍita* metre makes a fitting termination to the prophetic discourse.]

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[*The figures indicate the Śloka numbers.*]

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